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THE CROWN AND THE CONSTITUTION.

IF the *Quarterly Review* is to be believed, the question of the significance to be attributed to the Northumberland and Tamworth elections is of little if any importance. For while Parliament represents the "opinion" of the country, the Crown represents its "force"; and where foreign politics are concerned — especially if alternatives of peace or war be involved—force ought to be left to act freely unhampered by opinion. Such is in brief the tenour of an article in a Review which is professedly *Conservative*, but which illustrates, not for the first time, how nearly akin are fanatical Toryism and Revolution. All truly loyal Englishmen must have observed with much regret the unwise and ill-timed discussions that have been raised of late about the place of the Crown in the British Constitution. But it is certainly not the fault of the advocates of popular self-government that the question has been forced on public attention. The letters of "Verax," as moderate in tone as they are able in argument, were an inevitable rejoinder, not merely to the doubtful tendency of certain reminiscences in the latest volume of the Prince Consort's memoirs, but also to an unmistakable desire on the part of the present Prime Minister to carry out in practice the political philosophy of Sidonia. By that Syrian mouthpiece of the "Asian Mystery" we were once told that "an *educated* nation recoils from the imperfect vicariate of what is called a representative Government." The word we have italicised has since acquired a technical meaning, through the perversion of the once Conservative instincts of a great Constitutional party. And if the *Quarterly Review* is to be believed, that process of spurious education has now reached a point at which Parliament should be prepared to abdicate all control over foreign policy, and confine itself to the humble duty of finding supplies wherewith the Crown may carry on any wars which it may think proper to undertake.

We are well aware that there is much in the forms of the Constitution to justify even such a startling proposition. But it is well known that these forms are survivals of a departed state of things, and exist on sufferance, as marks of the continuity of our national development, so long only as they are not logically interpreted. By the forms of the Constitution it is the Crown that enacts laws, not the Houses of Parliament, which play only the subsidiary part of advice and consent. By the forms of the Constitution the omnipotent Lower House is so dependent on the royal breath, that it must humbly crave the best construction of its actions, receive royal messages with awestruck reverence, and dare only to approach the throne with humble and dutiful addresses. By the forms of the Constitution the most fulsome language of subserviency and adulation is consecrated for special use in all documents specially concerning the Crown. Such usages have come down from the time when monarchs were literally worshipped on bended knee as earthly divinities. But we have usually congratulated ourselves that the dynasty, established solely on a Parliamentary title, has generally recognised with more or less grace, and never more so than in the present reign, that such constitutional forms are accidents of the slow and gradual evolution through which our national Government has passed. They express, indeed, a reality, but a very different one from that which they were originally invented to express. Once intended to mark the *quasi*-divine attributes of a sacred personage, holding a commission direct from heaven, and even gifted with miraculous powers, they have come rather to express the universal respect felt for the personal embodiment of the nation's corporate majesty. The authority of the nation must have some representative; its greatness is more distinctly appreciated when embodied in a living personal symbol. And no expedient has ever yet been invented which fulfils these desirable ends anything like so well as that of a monarchy at once Parliamentary in its title, hereditary in its succession, and strictly administrative in its powers. The forms of the Constitution to which we have referred, and the habitual exaggeration of laudatory epithets in speaking of the Crown, are indeed somewhat incongruous with this indisputable historical explanation. But that arises from our persistent English habit of continuing to use old forms when the substance signified has been entirely transmuted. And indeed the position is great enough to justify many high-sounding titles, as well as to satisfy any reasonable human ambition. That our Constitution requires great sacrifices from its crowned head, sacrifices of personal opinion, inclination, and ease is undeniable. But on the other hand, to be the living nucleus of the grandest historical traditions in the world, the summit and fountain of national honour, the commanding voice and the inspiring heart of a self-governing people, is a position compared with which that of a Cæsar or a Napoleon is tawdry, isolated, and poor.

With such an interpretation of the glory of the monarch, however, it would appear that our new faction of monarchial revolutionists is not disposed to be content. Warned by no experience they are mad enough to insist on giving a literal meaning to forms which at best embody the poetry of national memory. The decision of peace or war, the power over life and death, over prosperity or starvation for the people at large is not to rest with their elected representatives, but with the personal discretion of the Sovereign, or, as is the case in all despotisms, with the Sovereign's favourite. The damage that may be done by such irrational fanaticism is not neutralised by the demonstrable impracticability of such dreams. They receive, indeed, a semblance of fulfilment when an essentially vulgar Minister dares to ally the grandeur of the throne with the rowdyism to which he so well knows how to appeal. But this is not to make the personal will of the monarch supreme; it is to give dictatorial power to the worst elements of the population. Should the revolution take its course—which Heaven forefend—should war be proclaimed amid the applause of music-hall choruses, against the solemn warnings of the political intelligence and foresight that is usually omnipotent, then indeed all truly loyal men will have grave cause for uneasiness. The soldiers torn from their homes to be slain, or maimed, or worn to death in long campaigns, the deserted wives, the widows and orphans pining in pauperism at home, the overburdened taxpayers, the workmen driven to madness by the cost of the necessaries of life, will perhaps apply only too readily and savagely the lesson they are now being taught as to the real responsibility for peace or war. When Napoleon III. declared war the Parisian rowdies shouted "à Berlin!" On the day of Sedan the cry of *déchéance* inevitably followed.

DENOMINATIONAL EDUCATION FOR IRELAND.

THERE has been much idle speculation as to the proximate cause for the new agitation threatened in Ireland on the religious difficulty in education. To our minds, however, the connection of Mr. Butt's retirement from the Home Rule leadership, or that of the discredit into which obstruction has fallen, with the Dublin meeting of Friday is of quite secondary importance. The suggestion that this meeting was intended to force the hand of the Government in its policy on Irish secondary education is more probable and of some practical interest. But, in our view, the chief importance of the movement arises from the evidence it affords of our gradual approach to a sharp and perhaps deadly conflict with the Irish priesthood and their adherents, on an issue in which they will have the enormous advantage of all the bad precedents set by our English and Scotch Education Acts, and our perverse abandonment of the only principles on which religious equality can be really established. That issue may not be immediately at hand, but in its gradual approach lies our greatest danger. For though hardly a single Protestant would be found distinctly to advocate the surrender of national education in the sister island into the hands of Popish priests, experience shows that delusive compromises have dangerous attractions even for trusted Liberal leaders. And with a Government in power which is said to look not unkindly on the idea of establishing diplomatic relations with the Vatican, it is more than possible that insidious proposals may find favour which would pave the way towards an informal but not the less pernicious concordat. Indeed, our best hope lies in the impracticable fanaticism of the priests themselves, who, in the security of their domination over the blinded minds of their peasant devotees, seem to have forgotten their ancient cunning.

At the present moment we may seem to speak with needless warmth. But if any Liberals, much more if any Nonconformists, should think so, this will only be an indication of the gravity of the peril, and of the pressing need for warning voices. Why is it that Irish primary education is so inferior to that of England and Scotland, while secondary education is confessedly almost non-existent? It is because every Government that has turned its attention to the subject has halted between two opinions. The open and undisguised endowment of Romanism as a religion has happily been impossible except in one or two insignificant cases. On the other hand, nothing less would satisfy the hierarchy. The consequence has been a course of ineffectual compromises or attempts at compromise which have been advantageous only to Ireland's deadliest enemies—superstition and ignorance.

Now we are not going to say that the application of sounder principles would satisfy the Irish people at present. They have been too badly trained for that, as is shown by the case of the Queen's Colleges. Nevertheless, the progress gradually made by these institutions is to a certain extent encouraging; and we must believe that if a resolute stand were taken by the Imperial Government, a better feeling would prevail after one or two generations. But, however that may be, one thing is certain, that the present condition of the question satisfies no one; and just now it has occurred to a number of priests, peers, and Irish members that discontent with English rule has a much more plausible case in regard to this subject than in regard to any other that could be raised. The "aggregate meeting," so called, was not indeed a very imposing affair. But the requisition, requesting the Lord Mayor of Dublin to call it, is said to have been signed by 33,000 people, and the leaders who sanctioned it by their names or presence were of no little weight. The meeting was not as uproarious as the scrimmages of Home Rulers, and may not cause as much noise in Parliament; but we may safely take it that Mr. P. J. Smyth was right in his assertion that, "in this matter of religious education, Catholic Ireland is unanimous."

Now here is the weakness of our position. Protestant England is not nearly unanimous, but has certainly demanded by a very large majority what is called religious education. This has two different meanings. In clerical schools it means the catechism and liturgy of the Church of England. In Board schools it usually means that large body of doctrine on which all evangelical denominations are happily agreed. In this way the religious feelings of the majority of English people have been satisfied. Again, in Scotland the Presbyterians, who form, we suppose, nine-tenths of the population, are practically unanimous, and accordingly, the Imperial Legislature in providing schools for them departed from the English precedent, and offered no hindrance to inculcation of distinctive Presbyterian doctrines in Board schools. Two parts of the United Kingdom having thus been provided for, it is not very surprising that the third part demands the application of the same principles in its case. Be it observed what that principle is. It is not, as is sometimes assumed, the inculcation of "undenominational" religion. This is shown by the case of Scotland, and as we maintain, also by the clerical schools in England. The principle is that any arrangement may be made for religious instruction which is demanded by a large majority of the people concerned. Well, this is just what the Irish in their turn demand. "Catholic Ireland"—that is eight-tenths of the country "is unanimous." There is not the slightest doubt that to hand over Irish education to the priests would practically satisfy a far larger proportion of the population than the boasted compromise does in England. What then? Are we to yield to logical consistency? We might as well argue that because we gag the Press in India, we ought to do it in England. The mischiefs of priestly dominion over education are so enormous, so deadly, so searching in their poisonous virulence that even the wanton war with which we are threatened, would be a less crime than such a concession. But it is quite certain that the true remedy of levelling down instead of levelling up, can never be fairly applied in Ireland until it is accepted in England. And it is possible that an Irish Nemesis may so rebuke our shortsighted sectarianism on this side the Channel that we may be driven to set a better example to the Papists.

ANOTHER BURIALS BILL!

Of projects for altering the existing burial law we may say,

The cry is "still they come!"

And, what is more significant, they now all come from those who have hitherto been staunch upholders of that law. First, it was a Conservative Government who brought in a Bill; then four of their supporters, led by Mr. Ritchie; and now Mr. Balfour, in conjunction with two other Conservatives (Lord Francis Hervey and Mr. Wait), who have induced that mild Liberal, Mr. Cowper Temple, to join them in their venture. The fact is, in one respect, encouraging. It shows that some Conservative consciences are uneasy at the present state of things, or that they feel that it cannot be maintained. And as regards two of the measures, it may be said that they indicate an entire want of sympathy with the cry of "No surrender!" raised by so large a portion of the Established clergy.

It will be remembered that Mr. Balfour was one of those opponents of Mr. Osborne Morgan's recent motion who spoke in one way and voted in another; his speech being in favour of large concessions, though his vote was against the particular proposition under discussion. He even went so far as to place on the notice-paper an amendment—which he was unable to move—which adopted the principle of Lord Harrowby's clause, but only in regard to "parish churchyards of older date than fifty years," and to parishes where no other ground existed. Apparently, he has become frightened at his own liberality; or he has yielded to the remonstrances of political friends, and so his bill goes less far than his amendment. It is not characterised by originality; the materials having been obtained from Mr. Morgan's bill of 1870, as amended by a Select Committee; from the Irish Burial Act of 1868, and from the proposals of Lord Granville and Lord Harrowby last session. But in regard to simplicity and to phraseology, it is an improvement upon the original models, and, apart from the narrow principle on which it is based, it is not without merit as a piece of parliamentary draughtsmanship.

The main clauses of the bill are the sixth and the tenth. The first of these clauses allows of burials either without the performance of any service, or "without the performance of the burial service of the Church of England, but with such religious service or ceremony *as is agreeable with the usages of the religious society (other than the Church of England) of which the deceased person at the time of his death was a member.*" Burials are to be "conducted in a decent and orderly manner, and no service or ceremony shall be performed thereat except such as is authorised by this Act, and is of a solemn and Christian character."

The tenth clause imposes important limitations on the operation of these provisions; the bill not applying to (1) churchyards, or parts of churchyards, acquired by gift, or by means of voluntary contributions, within fifty years before the commencement of the Act; or (2) if the acquisition be of earlier date, and the ground has been, by the express terms of the instrument of conveyance, provided exclusively for burials with the service of the Church of England; or (3) if there exists within the parish, or within three miles of the churchyard, an available cemetery, or other unconsecrated graveyard. These exceptions are, however, not to apply if the donors, or their representatives, signify a wish to the contrary.

It follows, first, that in the case of certain modern churchyards, and of churchyards in the neighbourhood of unconsecrated ground, the existing law will remain unaltered. In other cases, other services than those of the Church of England will be permitted only when the deceased has been a member of some religious society. The *relatives* may belong to such a society, but if the *deceased* did not—and that would happen with all young children—their wish to have a service, and a minister, of their own choice would be disregarded, and the use of the Church of England service would still be compulsory. The Bill, therefore, would not afford complete relief even to Nonconformists, and to a large class of the community—including persons not necessarily irreligious because not members of a religious society—it would afford no relief whatever.

It should be borne in mind that in this matter of burial, Churchmen, and those who are neither Churchmen nor Dissenters, have a grievance. They, too, have forced upon them a service which they—to say the least—do not prefer, and ministers who may not be acceptable, or may be strangers to them. Or, in the case of the unbaptized, the use of a service of any kind is denied. Mr. Balfour's bill does not ignore these facts, though it but partially deals with them; for the last clause provides that any bishop, with the approval of his metropolitan, may sanction a form of service "agreeable with the doctrines and professions of the Church of England," for use at the burial "of any person at whose burial the burial service of the Church of England may not lawfully be performed." This, however, must be with the concurrence of the relatives, and the service must be used by the clergyman.

In one respect this bill resembles that of Mr. Ritchie—which makes the performance of a Nonconformist service dependent upon the will of the clergyman. Both are repugnant to the feelings of the 15,000 clergymen who have declared themselves opposed to "any legislation which shall permit persons not ministers of the Church of England to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church." Consequently they will be as vigorously opposed as the stronger bill of Mr. Morgan, and, therefore, could not be carried without Nonconformist support. Is that likely to be given? Or is there any sufficient ground for claiming it?

We may answer these questions in the negative with brevity, because the defects of both Bills will be evident to our readers at a glance. We have already stated the objection to Mr. Ritchie's measure, which sanctions the principle for which we have always contended, but leaves individual clergymen to decide whether it shall be adopted or not. Mr. Balfour gives Nonconformists the liberty they desire, irrespective of clerical wishes, but only in a certain specified case, viz, where the deceased was a Nonconformist. If the churchyard, or part of it, is of modern date, and the result of private gifts, or there is other ground within three miles, he gives Nonconformists no more than they possess already.

The restrictions which make it impossible to accept the bill no doubt rest on two grounds, with which the public are familiar. One is, that the requirement of a service in harmony with the usages of some religious society furnishes a safeguard against objectionable services. To that it may be replied that, in the eyes of a large number of those who oppose Mr. Morgan's bill, it will be no safeguard at all; while Nonconformists deny the necessity for such safeguards, and point to the experience of public cemeteries in England, as well as to churchyard burials in Ireland and Scotland, in proof of the fact. The other plea is, that it will be unjust to the donors of modern churchyards to allow such churchyards to be used for Nonconformist services, when such a use was never contemplated when the gifts were made.

This last allegation has been well replied to by Sir John Awdry in the *Guardian*, where he says, "The complaint of the donors of the land for churchyards has a colour of equity, but it is only a colour. If they gave their lands for churchyards, they gave it for all for which the churchyards are liable; and they cannot repudiate the gift, because they had not anticipated all its legal consequences." It is quite a gratuitous assumption that all those who have given land for burial purposes had an invincible objection to its being used in any other way than that which the law permitted at the time; but, be that as it may be, they gave the land for a public purpose, and vested it in public functionaries, and it thereby became subject to public regulations to be made, from time to time, according to the will of the Legislature. If the donors wished their land to be used for ever as Episcopalian burial-places only, they should have vested it in trustees, under a trust framed for that purpose; instead of which they devoted the land for use as *a parochial graveyard*, and as a consequence, the land must be dealt with in just the same way as all land in the same position.

We are glad to see Conservatives like Mr. Ritchie and Mr. Balfour detaching themselves from the main body of the supporters of the present churchyard monopoly; but we hope that they will be led to see that they cannot occupy a middle ground between them, and those who would abolish all restrictions. Even if they could succeed in carrying one of these compromises, it would prove to be but a short-lived success; for the fragments of the old method which they wish to conserve would before long be swept away by the force of a new and expansive principle. And we should think that everybody would like, not only to see the burials question settled, but settled finally.

1828: BEFORE AND AFTER.

SUNDAY last, April 28, was the fiftieth anniversary of the third reading of the Test and Corporation Acts Abolition Bill in the House of Lords; Thursday, May 9, will be the fiftieth anniversary of the Bill becoming law, it having received the Royal signature on that day

Any one who may choose to go through the history of these iniquitous Acts will find in them the most conspicuous illustrations of the once pervading temper of the Established Church. Mr. Goldwin Smith, indeed, has said—and history unfortunately bears out the general truth of his observation—that the Established Church has always persecuted to the extent that it has been allowed to persecute; that is to say, that it has ceased only when it has been restrained either by law or by public opinion. It has of late become a little more sensitive to the latter than it used to be, and, also, a little more alive to the feeling of shame. Not yet sufficiently so, or we should see no persecutions of wretched little children for not attending Church Sunday-schools; no withholding public charities because people do not attend church; no denial of Christian burial to those whose only fault is that they cannot, with a good conscience, pronounce the shibboleths of the Church.

These things are, however, but the mere shadows of those that have gone before. If the reader will place himself in the position which the Nonconformists of England occupied when the Test and Corporation Acts were passed, he will see how very much better it is to be living in the nineteenth than in the seventeenth century. The panorama that will appear before him, as he extends his gaze through the centuries, will be one that will alternately excite his indignation and his admiration. He will see a profligate king promising indulgence to all tender consciences in consideration of their recognition of his kingship. The year is 1660. As a foretaste of tenderness he will find the Corporation Act passed by which no person was allowed to be a member of any corporation, unless he had first, and within a twelvemonth, taken the sacrament according to the rites of the Established Church. Next, he will see all who had not done so turned out, and the Corporations made safe for Church and State. This was the first test. A year after, and another test was applied. No minister could remain a minister of the restored Church unless he would conform to the new Prayer-book, established by the new Act of Uniformity, by which some two thousand or so were sent to distress and poverty. Next he will find the Conventicle Act, prohibiting, under heavy pains and penalties, the meeting of more than a certain number of Nonconformists for worship; and next the Five Mile Act, forbidding any Nonconformist minister from coming within five miles of any corporate town. Let him now read the chronicles of Nonconformity in that age as he will find them in the histories of country churches, in records of the assize courts, in the calendars. Here he will see what were the tender mercies of the Church—for it was the Church, with Sheldon as its instrument, that hounded on both King and Legislature to these Acts. It was Sheldon, who, if any laxity occurred in their execution, not once alone, but twice and thrice, issued his orders for greater diligence. No man can ever know the full extent of suffering that was endured between the "blessed Restoration" and the "glorious Revolution." It has been computed that sixty thousand Nonconformists were cast into gaol; that five thousand of them died; that their fines amounted to many millions sterling. Yet these men, when sorely tempted, were loyal to the State, as they had been to themselves and to their God, and when full liberty was offered to them, with favour as well as liberty, they refused to accept it, because, thereby, the liberties of all England would be endangered.

What a reward they received! They were allowed by the Toleration Act to meet for public worship, but the Test and Corporation laws were retained. They had trusted to promises, they had taken no securities, and they were left in mortification and disappointment. All who read the history of that period must wonder at the quiet way in which the Nonconformists accepted their position. They had been masters of the situation before James had left; they might have been masters again if they had so chosen. Few will acquit them of want of firmness, courage, and self-assertion—that same want, which for years and years, kept back the recognition of these and other rights—a lesson to those of our time, which most of us have happily got by heart, or we should now be no better off than we were fifty years ago!

And yet, the intention to have these Acts repealed was never forgotten—only, it always gave way before party interests, which, to say truth, were sometimes national, but which, in other cases, were miserable political shifts. And what was the result? A great effort was made about the year 1736, and the demands were refused—politely, but firmly. Yet the Nonconformists of that day and of those succeeding, never thought of making terms, never asked themselves *why* should they go on supporting Cabinet after Cabinet and be always met with refusals, and always "left out in the cold." Fifty years passed, and nothing was done—not only not done, but not attempted. Then a vigorous effort was made. It was in 1787 that Fox took up their case, and then was the first grand debate of Nonconformist claims since the Revolution. Again they were refused. Many have read that debate and Fox's magnificent speech. It will bear reading many times. But this was the age of the Tories, and we all know how long their reign lasted—all through that most disastrous period of English history known as the reign of George III.; all through that most demoralising of all periods since the Restoration—the reign of George IV.

It was in 1828 that the Protestant Dissenting Deputies, who thought, owing to the excitement of the Catholic claims, that their time had come, asked Lord John Russell to bring forward a Bill for the Abolition of the Test and Corporation Acts. He complied with the request. In his own recently-published "Recollections," the reference to this event occupies only half-a-dozen or so lines, and it is simply recorded that he succeeded beyond his expectations. But he who reads the debates of those days will think that Earl Russell has done himself an injustice in his "Recollections." His own speech was vigorous and pointed; his work was hard beyond present conception. A special committee of Nonconformists sat daily, who corresponded with the country, interviewed members, and formed deputations. The thing was soon accomplished at last, but only by decisive vigour and energy. The debates in the Lords were the longest. The old Tories who belonged to the time of George III. and of Lord Liverpool, grieved to see their happy specimens of the glorious constitution in Church and State being sent to the political Wardour-street of abolished laws. They fought desperately, but there was no chance for them—never had been—and so, just fifty years ago last Sunday, the Bill passed.

In the coming few weeks much, no doubt, will be said and written concerning the history of this legislation and of what has happened since. For ourselves the greatest and best thing that has happened has been increased self-respect—that self-respect which inspires the refusal to accept anything but full, perfect, complete civil and religious equality, and which also creates the determination to have it. Keep it up, never once letting it falter, and everything that is just and righteous we shall have! Much has been won during the last fifty years—as our readers have been recently reminded—all besides can be obtained if we choose to obtain it.

Some names, too, will be remembered with especial interest and especial honour during the next few weeks. These are the names of the staunch men who refused the bribe of the Indulgence; and why should we not repeat once more the "glorious name" of King William? The name of De Foe should rise to all lips, and next that of Charles James Fox himself. To him succeeds Earl Russell—happily living—and to whom a special expression of gratitude is due and will be given. Mr. George Hadfield's name will also occur, for to him we are indebted for the abolition of the last miserable "qualification" in connection with these Acts; and he, too, happily, is still living. And there are others, and they who honour them will, in doing so, be themselves most highly honoured.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

We feel greatly flattered, hereabouts, by hearing from so competent authority as the *Spectator* that wisdom comes out of the North. "In these [war] matters, as in most others of a political nature," it says, "what the North thinks one year the South will think the next. It is in the shrewd, independent minds of the Northmen that the popular opinion of the nation moulds itself first." I only hope this prediction will come true. It would indeed be a great relief to us if our influence could be made to operate more rapidly. That the Government has its warm supporters among us is certain, and that they will sustain the policy pursued by them, whatever it happens to be, nobody can doubt. But I am pretty safe in saying that it would simply be impossible anywhere in Scotland to get up such meetings as you have had in Hyde Park, and that if a dissolution were to take place for the sake of sustaining a war-cry, the Tories would lose at a sweep a good deal more than they gained at last election. The conviction prevails almost universally that there is no good end which can be defined for which to fight, and that to break the peace under these circumstances would be a crime. So keenly is this felt in many quarters that, should hostilities unhappily break out, the Government is sure to find itself embarrassed with what Canon Liddon hints at—th conscientious difficulties of individuals who could not consent to contribute in any form to their maintenance on our side.

In the meantime, the ecclesiastical scare seems for the present to be at an end. It has been intimated semi-demi-officially that the Duke of Richmond and the Lord-Advocate are to be good enough to wait for a year before trying their hands afresh at the grand Tory business of reconstructing the Established Church. The war crisis gets the credit of their abstinence, but there is a shrewd suspicion abroad that something is due to the fact that their scheme was blown before it was ripe! Two newspapers—the *Edinburgh Daily Review* and the *Dundee Advertiser*—set themselves to find out what was really doing in the Highlands, and their commissioners have made such exposures that no Government with any self-respect could go forward in the circumstances. It seems that the author of the circular which, in English and Gaelic, was to have been showered down upon all the Free Church congregations north of the Grampians, is a Mr. Ross. He is a son of Dr. Ross, formerly parish minister of Lochbroam. I am not quite sure what he now professes to be, but practically he is a middleman—having one brother-in-law a Free Church minister and another a minister of the Establishment, and being himself so free from all prejudice as to be quite capable of being "happy with either were t'other dear charmer away." Mr. Ross is a newspaper man, earning an honest living as a penny-a-liner—and as he resides in Inverness and knows Ross-shire well, he was just the sort of person to do the kind of work which men like Drs. Begg and Charteris, who have a certain reputation to keep up, would not like to be seen doing themselves. Of course, nobody knows what extent the two gentlemen I have named were really mixed up with this attempt to steal a march upon the innocent Highlanders. They are far too astute, both of them, to have gone so deep into it as to be held by

the world responsible for its issues. But I no more doubt that Mr. Ross consulted with people in Edinburgh about the step he took than I doubt about my own identity, and the result is a keener feeling of distrust than ever of those men who, to bring back the Establishment again, would literally stick at nothing.

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Very successful meetings have just been held in Edinburgh by the Scottish Congregational Union. The Scottish Independents are highly esteemed among us. They are not numerous, but their position and influence go far beyond what might be expected from their number. It is simply and literally true that there is perhaps at this moment no more honoured ecclesiastic in Scotland, of any denomination, than Dr. Lindsay Alexander, and there is no man in Edinburgh who is more prominent in all good things than Mr. Cullen. I suspect, however, that the Free Church will think that the president hardly appreciates its position in relation to disestablishment. He seemed to be a little provoked at its being so long in getting on the purely voluntary rails, and he more than hinted that it is being influenced to some extent by purely selfish considerations. It does not lie in my way to defend the Free or any other Church here, but I am almost sorry that it should have been thought necessary to reflect in any way on a sister denomination. It should be remembered that scarcely more than thirty years ago the Free Church was itself in connection with the State, and if it still works somewhat on its own lines, there ought to be magnanimity enough among the older Nonconformists to more than bear with its idiosyncrasies.

THE LIBERATION SOCIETY'S ANNUAL MEETING.

We beg to call the attention of our readers to the particulars of the annual meeting of this society, which they will find in our advertising columns. The *Liberator* contains the following information respecting the speaking arrangements:—"The committee have, in the selection of speakers, aimed at novelty, and also at the representation of various sections of their supporters. It is true that the chairman, Sir Wilfrid Lawson, will not make his first appearance on the society's platform; but it is just because he has stood there before, and that his lively and genial advocacy of the principles of religious equality have been so much appreciated, that it will be a pleasure to see and hear him again at the Metropolitan Tabernacle again. Mr. Waddy, M.P., *is* new; and as he is an influential member of the oldest of the Methodist bodies, his appearance may be regarded as significant. Episcopalian laymen have not unfrequently figured in the speakers' list, but this year the name of a clergyman—the Rev. Mr. Woods, of Whittington, Salop—appears; and as he has several times spoken at Liberation meetings in his own neighbourhood, he is a tried man, though new to the metropolis. Then Dr. Smyth, the able member for Londonderry, will not only represent Presbyterianism, but be able to speak authoritatively as to the working of disestablishment in Ireland. As the meeting will be held on the eve of the fiftieth anniversary of the repeal of the Corporation and Test Acts, one of the resolutions will bear on that topic, and, to whose hands could it be better confided than those of so old and proved a friend, Mr. Richard? In addition, the Rev. S. Pearson, of Liverpool, will represent Independency and the provincial portion of the society's friends, the Rev. W. Cuff, the Baptist body and those of London, Mr. Peddie, Scotland, and Mr. Howell, the working class element." To these names we are glad to add that of Professor Goldwin Smith, who has consented to take part in the meeting.

The Marriage with a Deceased Wife's Sister Bill is fixed for second reading on Wednesday, the 19th of June, when Mr. Egerton Hubbard will move its rejection.

In commemoration of the late Bishop of Lichfield it has been decided to found a Selwyn College at Cambridge which should include provision for the education of missionary students. Upwards of £2,000 has been thus far subscribed.

THE IRISH ROMAN CATHOLICS AND EDUCATION.—The long-talked of meeting of Irish Roman Catholics on the Irish education question was held on Friday in the Dublin Rotunda. The Lord Mayor presided, and among the speakers were Mr. Cogan, M.P., Mr. P. J. Smyth, M.P., Mr. Gray, M.P., the Earl of Granard, and the O'Conor Don. The Papal Benediction had been sent by telegraph, and was read. The resolutions adopted asserted that educational equality can only be obtained by the concurrent endowment of educational institutions, and that the Catholics of Ireland have an undoubted right to a Catholic university, endowed with every advantage and privilege given to other universities; urged the Government forthwith to introduce the bill on intermediate education promised in the Queen's Speech; and stated that in addition to other reasonable and still unsatisfied claims in connection with the system of primary education, the Catholics of Ireland have a right to expect from the State encouragement and liberal aid in their efforts to train in Catholic institutions teachers for national schools under Catholic management throughout Ireland.

Literature.

*MASSON'S LIFE OF MILTON.**

[Second Notice.]

It was not long before the new Council of State, under whose rule England was placed by the Long Parliament, learned something of the priceless value of the new secretary whom they had found. It was not only that Milton had a rare aptitude for the special duties of his office, and showed that in him "the Commonwealth had obtained a Latin secretary who could maintain its dignity by sufficient stateliness of expression while conveying its messages with precision and force," but in him it had got a champion who was as powerful in the field of letters as was Cromwell on the field of battle, and whose eminent abilities were equalled only by his devoted loyalty to the Republic. Such a man had certainly abundant scope for the exercise of his gifts, for the royalist cause was not without gallant and resolute defenders. No sooner was Charles dead than the "Eikon Basilike" kindled a perfect furor of passionate indignation on behalf of the royal martyr. Though, as Dr. Masson truly describes it, it was with the exception of a few passages, "the pathos of which lies in the situation they represent," "a rather dull performance, in third-rate rhetoric, modulated after the Liturgy, and without incision, point, or the least shred of real information as to facts," yet it produced an impression such as the most remarkable productions of human genius have seldom rivalled. "Copies of it ran about instantaneously, and were read with sobs and tears." "By means of this book, in fact, acting on the state of sentiment which it fitted, there was established, within a few weeks after the death of Charles I., that marvellous worship of his memory, that passionate recollection of him as the perfect man and the perfect king, the saint, the martyr, the all but Christ on earth again, which subsisted till the other day as a positive religious *cultus* of the English mind, and still lingers in certain quarters." As this has been the history of the book, it may be thought that Milton's great reply, "Æikonoklastes," failed of its purpose; and if that purpose was to neutralise the effect of that extraordinary composition, it certainly did. But the reason of this is to be found not in the weakness of Milton's answer, but in the resistless strength of the forces against which he had to contend. Chivalry, pity, party feeling, conscientious principle, religious rancour, personal interest—in short, some of the worst and some of the best feelings of human nature were leagued against him. The execution of the king sent a thrill of mingled passion and horror through the hearts of thousands, and the feeling was intensified and perpetuated by the book and the intense sympathy it awakened; for the very extent and depth of that sympathy naturally served to increase the emotion of all who were affected by it. While we muse alone the fire burns, but when we begin to talk with others of like mind to ourselves the flame becomes yet fiercer. Here was a new thing in the world—a king assumed by his devotees to have a Divine right, and even profanely called the Lord's anointed, executed by his rebellious subjects. When he, being dead, spake to the world, what marvel that the impression should be strong upon those who were already as tinder waiting only for a spark to light up a fire of anger. After the Restoration it was, of course, the desire of all worshippers of our "glorious Constitution in Church and State" to perpetuate a sentiment which was so advantageous to themselves. A wholesome horror of regicide must be kept up for the sake of those unhappy beings who fancied that the Church might be just as spiritual and useful if it had no bishops, and that the State might be governed without kings. The task of Sisyphus was not more difficult than that assigned to Milton when he was asked to contend against such influences. The Royal Martyr, said Dr. Richard Watson, "hath not only the crown and trophy of a title, but the everlasting, stupendous monument of a book raised higher than the Pyramids of Egypt in the strength of language and well-proportioned inspiring expression." Men must have been intoxicated by passion who could write in this style of a book whose literary merits are assuredly very small; but this was the prevalent sentiment, not only among the old Royalists, but also among large classes who once were ardent friends of the Parliament, and now were all the more bitter in their repentant loyalty because of their remorse for what they had done to bring about such an

* *The Life of John Milton and History of his Time.* By DAVID MASSON, M.A., LL.D. Vol. IV. and V.—1649-1660. (London: Macmillan and Co.)

issue. What genius could do to break the force of this violent and unreasoning sentiment, Milton did, and his book remains a defence of the action of the leaders of the Commonwealth, which has only been surpassed in vigour by subsequent publications of his own, which have to some extent thrown it into the shade.

For a new assailant of the young Republic had come into the field—the "Salmasius" whom Milton has made notorious; and against him, too, the Latin Secretary had to maintain the cause he had so much at heart. Dr. Masson's sketch of these literary battles is very full and rich in interest. To those who have not read the pamphlets themselves the sketch of their arguments and the account of the circumstances connected with them give an idea of the controversies of the day such as they could not otherwise have obtained. What impresses readers of our own time most is the unmeasured licence, even in regard to personal imputations, in which both parties indulged,—

Fool, beetle, ass, blockhead, liar, slanderer, apostate, idiot, wretch, ignoramus, vagabond, French vagabond, Burgundian slave—these, or their equivalents, are the epithets applied to Salmasius, page after page, and almost sentence after sentence, with marvellous recklessness, and yet a most curious fertility and ingenuity in Latin Billingsgate. Every now and then, lest the mere successive smarts of these epithets, coming at irregular intervals, should not be enough, the lashing is made continuous for a sentence or two, the subject being stopped for that amount of private attention to Salmasius, and three or four times there is a still longer stoppage, and King, Commonwealth, and bishops wait for some minutes while Salmasius is tied up.

To us all this seems undignified and something worse. If Salmasius was all that Milton represents him, why should he or the Council of State be troubled about his attacks? On the other hand, if his arguments had any power, they could not be weakened by showing that Salmasius was but a poor scholar, or that he was under subjection to his wife. For the attack on the latter point, there may be some excuse if it be true that "it was the high Royalist politics of this lady, her scorn for anything low or Republican, that had compelled Salmasius to lend his pen to the Stadtholder and Charles II. in the English controversy"; but as admirers of Milton we cannot but regret that he should have soiled his own hands by the use of such weapons as these. When every allowance has been made for the atmosphere of the times, the heat which the struggle had induced, and the outrageous licence taken by controversialists generally, who can but wish that this noble production of Milton's had not been defaced by such blots? Still, it produced even then an extraordinary impression, and the fame which it secured for its author in other countries, helped to make the Council more conscious of the value of the eminent man whom they had been fortunate enough to enlist for their service. It was this book, we are told, "which made him, for the first time, a man of European note. From that year forward his name was more widely known in France, the United Provinces, Germany, Switzerland, Italy, Sweden, Denmark, and other foreign countries, than perhaps that of any man of the English Commonwealth after Cromwell; and from that year we may date the extraordinary eagerness of scholarly foreigners visiting London to see Milton and be introduced to him." In illustration of this, Dr. Masson gives us a letter full of charming gossip of the London of that day, translated from the German of Christopher Arnold. He evidently had access to what may be called the best circles, and all those most eminent men among the scholars of the times, such as Usher, Selden, Mylnes, and others, and had a keen eye for observing men and things, as well as a clever pen for describing them. He tells about the Independents who are "now masters in the Church," and "who preach most before magistrates and notables," and between whom and the Presbyterians St. Paul's appears to have been divided, the latter having the underground part, while the former had the Upper Church; of the pluralists of the time, for he says, "They so increase the number of parochial livings and ecclesiastical offices that in divers places divines hold simultaneously as many strings to their bow as there are needed words for a hexameter"; of the four working men whom he heard "ho ding forth as preachers extraordinary, in an obscure street near the Thames, called St. Lawrence-lane, or now commonly *Heresy-street*"; and of the Ranters, of whom he seems to have got a very low opinion, for he brands them "as essentially schismatics and violators of religion." Altogether, this is a very curious bit of seventeenth-century correspondence, and gives us a little insight into the state of London at the time. Milton was one of those to whom he was introduced, and of him he tells us, "The strenuous defender of the same (the Republic), Milton, enters readily into talk; his style is pure, and his writing most terse. Of the old English theologians and their commentaries on the books of Holy Scripture, the erudition of which I can attest, he seemed to me altogether to entertain a too harsh, if not an unjust opinion."

The notion which the German philosopher had got of the position held by the Independents at this time was no doubt correct, but they could not be regarded in any true sense as constituting the State Church. Their influence, however, was in the ascendant, and in the anxious discussions which arose relative to what was called in the phraseology of the times the *Propagation of the Gospel*—a term under which were included all the difficult and tangled problems as to the relations between Church and State—their leading ministers were consulted. We wish their opinions had been all that we could approve. But the idea that the State had a religious function, and was bound to uphold and propagate the truth, had been too deeply ingrained in their mind by the theory and practice of centuries to be easily expelled. Least of all was it likely to be thus uprooted in the case of those whose spiritual life had been so largely nurtured by the Old Testament as that of the Puritans. It was only a few even of the most advanced, like Milton, who had fully grasped the principle of religious freedom, and we are, therefore, pleased to find so much liberality in the "Proposals" submitted by the leading Independent ministers, with John Owen at their head, to the Committee for the Propagation of the Gospel. Dr. Masson gives us their substance. The first is fatal to any idea of a priesthood. "Persons of godliness and gifts, *though not ordained*, to be allowed to preach, and to receive the public maintenance, when approved and called." "Six godly persons, of whom two at least to be ministers," are to recommend all candidates, and a committee of ministers and others in every county to examine and approve them. "No person to be required to take the sacraments, nor any minister to administer them when he does not see fit." There is a strange mixture throughout of respect for the individual conscience with an effort to maintain the authority of religion; of contempt for mere outward forms and ordinances with an appeal to law on behalf of godliness. To reconcile the two elements is impossible. Their presence here, and the inconsistency they produce, can only help to show how unable is Independency to adapt itself to any system of State religion. The two following propositions supply a strange example of this contrariety. "First, we are to have a law to be passed requiring all persons whatsoever within the nation 'to attend to the public preaching of the Gospel every Lord's Day in places commonly allowed and usually called churches.' There is State Churchism and the rule of the saints with a vengeance. But as if the Independency could not be repressed, there follows an exception which practically does away with what has gone before—'except such persons as through scruple of conscience do abstain from these assemblies.'" Here seems liberty enough, but the next proposal makes us half doubt whether the scruples to be respected are not those of extreme Puritans. "Explanation to be made to those who scruple to attend *consecrated* places of worship, that such places are used merely for conveniency." Dissenters from the State system may meet, but in places publicly known, and with the precaution (perhaps not unnatural in such a time of political disquiet) that they "give notice to some magistrate of such their place of ordinary meetings." Those who rejected the fundamentals of Christianity were forbidden to teach in opposition to them, and a schedule of fifteen "Christian fundamentals" was prepared, "the public preaching against which was to be illegal." Verily there was much to be learned before men understood the perfect law of liberty. But we must pause here, reserving for another article Dr. Masson's interesting sketches of the State Church question of that time.

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*KINGSLEY'S SERMONS.**

Canon Kingsley—or why should we not say what we all say to ourselves when we think of him as we do of a familiar friend, Charles Kingsley?—did not, happily, stand alone in his day and generation as a preacher of righteousness, but this is the character by which he was pre-eminently distinguished, and this is the characteristic which shines forth in these sermons. A loving and tender man, above most men of our age; overflowing in his affections to family and friends, wide in sympathy for all suffering, both that he knew and that he did not know, and yet, and therefore, a severely righteous man. His moral instincts, in common with those of all pure men, made him peculiarly susceptible to the pain of seeing and knowing of sin. He shrank from it; he abhorred it; he preached against it, but always with the joyful feeling and the confident proclamation that the sinner could be saved from his sin. Shams—the shams of what is called the "religious world" especially—he held not only in detestation, but in scornful contempt, not a little of which we find expressed in the volume before us. Here we have, besides, manly Christian strength and vigour, and, in the midst of all that he saw and felt, which bent his soul to the ground, faith undaunted and confidence supreme in the eternal righteousness.

If Charles Kingsley had attempted to be an exegetical preacher, or a dry theological preacher, or a formal, first, second, and thirdly preacher, he would probably have been as conspicuous a failure in the pulpit as some other men who do not preach in the manner in which it is natural to them to preach. Guthrie, we are told, preached in all these styles, until, one day at a dinner party, somebody said to him, "Mr. Guthrie, if you would preach as you talk, you would be one of the most successful preachers of the age." Guthrie took the hint, and, henceforward, preached as he talked—that is, in his most natural and open manner. In such manner, natural to himself, Charles Kingsley preached. The sermons before us are characteristic specimens. They are not very logical; the thoughts are not particularly well arranged—indeed they sometimes jumble together and overleap each other in an almost helter-skelter fashion, but we feel that they come fresh from the quick heart and ardent soul of a man who was alive to the real necessities of the real men and women around him. Even as they are printed—and this is not often felt—we are conscious of the urgent personality of the man; that we *have* a man, and not merely a printed page, speaking to us, or the melancholy and ghostly mockery of some new scientific instruments. That is the test of living personal power, derived from living truthfulness.

We have said that it was a happy thing that Charles Kingsley never attempted to preach dry theological sermons, but we have in these sermons some of the most robust theology that has ever been preached. Take the first. It was given on the Roman Catholic festival, borrowed by the English Establishment, called "All Saints' Day," and is based on that grand passage where the Apocalyptical prophet describes the "great multitude which no man could number," standing before the Throne and worshipping. Kingsley describes these, as they are described in the Sermon on the Mount; he points out the reason and necessity of their adoration, and then he seizes the exact theological truth appropriate to it—"absolute moral admiration":—

I think, with all humility, that the key to all these hymns—whether of angels or of men, or of mere natural things—is the first hymn of all; the hymn which shows that, however grateful to God for what He has done for them those are whom the Lamb has redeemed by His blood to God, out of every kindred, and nation, and tongue; yet, nevertheless, the hymn of hymns is that which speaks not of gratitude, but of absolute moral admiration—the hymn which glorifies God, not for that which He is to man, not for that which He is to the universe, but for that which He is absolutely and in Himself—that which He was before all worlds, and would be still, though the whole universe, all created things, and time, and space, and matter, and every created spirit likewise, should be annihilated for ever. And what is that?

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Turn to another sermon, "The Lord coming to His Temple." Most of us have asked how the Saviour would be received if He were to come to us now. The preacher endeavours to show how He might be received. What manner of person He would be we know—all gentleness, courtesy, tenderness, grace, sympathy, but "combined with stateliness, even awfulness, when awe was needed." He might adapt himself to us, as He did to those of old; He might for a time be listened to gladly, but, while fascinating some, be utterly hated by others. But "how long would His influence last?" The preacher replies, "It lasted, we know, in Judea of old, for some three years—and then"—

But I am not going to say that any such tragedy is possible now. It would be an insult to Him; an insult to the gracious influences of His Spirit, the gracious teaching of His Church, to say that of our generation, however unworthy we may be of our high calling in Christ. And yet, if He had appeared in any country of Christendom only four hundred years ago, might He not have endured an even more dreadful death than that of the cross?

But doubtless, no personal harm would happen to Him here. Only there might come a day, in which, as in Judæa of old, "after He had said these things, many were offended, and walked no more with Him": when his hearers and admirers would grow fewer and more few, some through bigotry, some through envy, some through fickleness, some through cowardice, till He was left alone with a little knot of earnest disciples; who

* *All Saints Day and Other Sermons.* By the Rev. CHARLES KINGSLEY, M.A., late Rector of Eversley and Canon of Westminster. Edited by the Rev. W. HARRISON, M.A., Rector of Brington. (C. Keagan Paul and Co.)

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An amusing account was given by the *Review's* correspondent of a run made by him into Rossshire to spy out the land. He spent a Sunday at Plokton, the parish in which the redoubtable Mr. Ross's brother-in-law is the Free Church minister, and was able to attend one service in the Established Church and another in the Free Church. The congregation in the Established Church was not much to speak of—under twenty if I recollect rightly—but the minister had felt even there the swell of the great liberation movement, and preached a denunciatory sermon against it. The Free Church was better attended. There could be no doubt about *its* being the Church of the people; and I hope (I don't remember what the *special* said on that subject) they got a more evangelical discourse. But the correspondent was not content with hearing the reverend gentlemen in public. He took it upon him to call at their respective manses, and to "interview" them. Much valuable information was thus got—let us hope *honestly*—and that information was largely added to a day or two afterwards when he was present first at a meeting of the Presbytery of Lochcarron and next at the Synod of Glenelg. By that time the true character of the stranger had been discovered. He was seen distinctly, with pencil in hand, taking notes; and the spectacle acted visibly as a disturbing force upon the proceedings of the two courts. It was obvious to the naked eye that they were being made the victims of a Southron conspiracy, and the speaking was much more moderate in consequence than it is likely to have otherwise been. To make a long story short, the light of day has been let in upon the intrigue; and, although I should not be at all surprised to hear that Sir Alexander Gordon's motion receives a large measure of support in the Highlands, that motion is not likely now to be regarded with anything like unanimous satisfaction even there. Do not misunderstand me, however—when I say that Sir A. Gordon's motion will be largely approved, I do not mean that the Highlanders to any great extent wish to have the way opened to them to return to the Establishment. What they want is inquiry into what is obviously a most anomalous state of things—the national endowments employed in the support of men who have no people, or next to none, to preach to.

Busy preparations are being made for the annual gatherings of the Presbyterian churches. The United Presbyterians are to have their Synod meetings this year in the Free Church Assembly Hall in Edinburgh. The hall is a first-rate place for a church court of the popular stamp. It can hold a great many people, and yet its acoustics are so perfect, that speakers are in general heard when talking conversationally. I suppose the great heresy case of Mr. Fergus Ferguson will be considered when the Synod meets. It is now before the Presbytery of Glasgow, and from thence it will come up by appeal. The Presbytery is not conducting it in a way to impress outsiders with the excellence of the Presbyterian system. There are too many prosecutors, and judges, and jurymen, each anxious to have his say, and the questions in dispute are made dark by excessive brightness. There is this excuse for the Presbytery, that it has not much practice in judicial processes, and can't be expected to learn all it should know in one lesson. It is not at all unlikely, however, that it will grow rapidly in experience, for heresy trials threaten to be not uncommon.

The Free Church General Assembly is to meet in Glasgow. This is a new thing, and there are not few who doubt about the wisdom of the arrangement, but a set of five halls have been just completed in our western metropolis, and a number of the leading laymen of the Church there have made a very special request that the Assembly should go through and occupy them, just for once. Dr. Andrew Bonar, the friend and biographer of M'Cheyne, is to be President and Moderator; and among the attractions will be two heresy trials, those of Professor Smith and Dr. Marcus Dods. The Established Church Assembly is to be presided over by Principal Tulloch. It has no heresy trial to look forward to, for the very excellent reason that the Kirk does not punish its heretics, but rewards them. If Dr. Tulloch had been in any of the Nonconformist communities, he would have been called to answer for himself as a suspected person, instead of being exalted to the highest place of honour it had at its command. Perhaps that is the wisest course to pursue. I do not criticise. I only mention the circumstance as supplying a curious illustration of our state of feeling.

Very successful meetings have just been held in Edinburgh by the Scottish Congregational Union. The Scottish Independents are highly esteemed among us. They are not numerous, but their position and influence go far beyond what might be expected from their number. It is simply and literally true that there is perhaps at this moment no more honoured ecclesiastic in Scotland, of any denomination, than Dr. Lindsay Alexander, and there is no man in Edinburgh who is more prominent in all good things than Mr. Cullen. I suspect, however, that the Free Church will think that the president hardly appreciates its position in relation to disestablishment. He seemed to be a little provoked at its being so long in getting on the purely voluntary rails, and he more than hinted that it is being influenced to some extent by purely selfish considerations. It does not lie in my way to defend the Free or any other Church here, but I am almost sorry that it should have been thought necessary to reflect in any way on a sister denomination. It should be remembered that scarcely more than thirty years ago the Free Church was itself in connection with the State, and if it still works somewhat on its own lines, there ought to be magnanimity enough among the older Nonconformists to more than bear with its idiosyncrasies.

THE LIBERATION SOCIETY'S ANNUAL MEETING.

We beg to call the attention of our readers to the particulars of the annual meeting of this society, which they will find in our advertising columns. The *Liberator* contains the following information respecting the speaking arrangements:—"The committee have, in the selection of speakers, aimed at novelty, and also at the representation of various sections of their supporters. It is true that the chairman, Sir Wilfrid Lawson, will not make his first appearance on the society's platform; but it is just because he has stood there before, and that his lively and genial advocacy of the principles of religious equality have been so much appreciated, that it will be a pleasure to see and hear him again at the Metropolitan Tabernacle again. Mr. Waddy, M.P., *is* new; and as he is an influential member of the oldest of the Methodist bodies, his appearance may be regarded as significant. Episcopalian laymen have not unfrequently figured in the speakers' list, but this year the name of a clergyman—the Rev. Mr. Woods, of Whittington, Salop—appears; and as he has several times spoken at Liberation meetings in his own neighbourhood, he is a tried man, though new to the metropolis. Then Dr. Smyth, the able member for Londonderry, will not only represent Presbyterianism, but be able to speak authoritatively as to the working of disestablishment in Ireland. As the meeting will be held on the eve of the fiftieth anniversary of the repeal of the Corporation and Test Acts, one of the resolutions will bear on that topic, and, to whose hands could it be better confided than those of so old and proved a friend, Mr. Richard? In addition, the Rev. S. Pearson, of Liverpool, will represent Independency and the provincial portion of the society's friends, the Rev. W. Cuff, the Baptist body and those of London, Mr. Peddie, Scotland, and Mr. Howell, the working class element." To these names we are glad to add that of Professor Goldwin Smith, who has consented to take part in the meeting.

The Marriage with a Deceased Wife's Sister Bill is fixed for second reading on Wednesday, the 19th of June, when Mr. Egerton Hubbard will move its rejection.

In commemoration of the late Bishop of Lichfield it has been decided to found a Selwyn College at Cambridge which should include provision for the education of missionary students. Upwards of £2,000 has been thus far subscribed.

THE IRISH ROMAN CATHOLICS AND EDUCATION.—The long-talked of meeting of Irish Roman Catholics on the Irish education question was held on Friday in the Dublin Rotunda. The Lord Mayor presided, and among the speakers were Mr. Cogan, M.P., Mr. P. J. Smyth, M.P., Mr. Gray, M.P., the Earl of Granard, and the O'Conor Don. The Papal Benediction had been sent by telegraph, and was read. The resolutions adopted asserted that educational equality can only be obtained by the concurrent endowment of educational institutions, and that the Catholics of Ireland have an undoubted right to a Catholic university, endowed with every advantage and privilege given to other universities; urged the Government forthwith to introduce the bill on intermediate education promised in the Queen's Speech; and stated that in addition to other reasonable and still unsatisfied claims in connection with the system of primary education, the Catholics of Ireland have a right to expect from the State encouragement and liberal aid in their efforts to train in Catholic institutions teachers for national schools under Catholic management throughout Ireland.

Literature.

*MASSON'S LIFE OF MILTON.**

[Second Notice.]

It was not long before the new Council of State, under whose rule England was placed by the Long Parliament, learned something of the priceless value of the new secretary whom they had found. It was not only that Milton had a rare aptitude for the special duties of his office, and showed that in him "the Commonwealth had obtained a Latin secretary who could maintain its dignity by sufficient stateliness of expression while conveying its messages with precision and force," but in him it had got a champion who was as powerful in the field of letters as was Cromwell on the field of battle, and whose eminent abilities were equalled only by his devoted loyalty to the Republic. Such a man had certainly abundant scope for the exercise of his gifts, for the royalist cause was not without gallant and resolute defenders. No sooner was Charles dead than the "Eikon Basilike" kindled a perfect furor of passionate indignation on behalf of the royal martyr. Though, as Dr. Masson truly describes it, it was with the exception of a few passages, "the pathos of which lies in the situation they represent," "a rather dull performance, in third-rate rhetoric, modulated after the Liturgy, and without incision, point, or the least shred of real information as to facts," yet it produced an impression such as the most remarkable productions of human genius have seldom rivalled. "Copies of it ran about instantaneously, and were read with sobs and tears." "By means of this book, in fact, acting on the state of sentiment which it fitted, there was established, within a few weeks after the death of Charles I., that marvellous worship of his memory, that passionate recollection of him as the perfect man and the perfect king, the saint, the martyr, the all but Christ on earth again, which subsisted till the other day as a positive religious *cultus* of the English mind, and still lingers in certain quarters." As this has been the history of the book, it may be thought that Milton's great reply, "Æikonoklastes," failed of its purpose; and if that purpose was to neutralise the effect of that extraordinary composition, it certainly did. But the reason of this is to be found not in the weakness of Milton's answer, but in the resistless strength of the forces against which he had to contend. Chivalry, pity, party feeling, conscientious principle, religious rancour, personal interest—in short, some of the worst and some of the best feelings of human nature were leagued against him. The execution of the king sent a thrill of mingled passion and horror through the hearts of thousands, and the feeling was intensified and perpetuated by the book and the intense sympathy it awakened; for the very extent and depth of that sympathy naturally served to increase the emotion of all who were affected by it. While we muse alone the fire burns, but when we begin to talk with others of like mind to ourselves the flame becomes yet fiercer. Here was a new thing in the world—a king assumed by his devotees to have a Divine right, and even profanely called the Lord's anointed, executed by his rebellious subjects. When he, being dead, spake to the world, what marvel that the impression should be strong upon those who were already as tinder waiting only for a spark to light up a fire of anger. After the Restoration it was, of course, the desire of all worshippers of our "glorious Constitution in Church and State" to perpetuate a sentiment which was so advantageous to themselves. A wholesome horror of regicide must be kept up for the sake of those unhappy beings who fancied that the Church might be just as spiritual and useful if it had no bishops, and that the State might be governed without kings. The task of Sisyphus was not more difficult than that assigned to Milton when he was asked to contend against such influences. The Royal Martyr, said Dr. Richard Watson, "hath not only the crown and trophy of a title, but the everlasting, stupendous monument of a book raised higher than the Pyramids of Egypt in the strength of language and well-proportioned inspiring expression." Men must have been intoxicated by passion who could write in this style of a book whose literary merits are assuredly very small; but this was the prevalent sentiment, not only among the old Royalists, but also among large classes who once were ardent friends of the Parliament, and now were all the more bitter in their repentant loyalty because of their remorse for what they had done to bring about such an

* *The Life of John Milton and History of his Time.* By DAVID MASSON, M.A., LL.D. Vol. IV. and V.—1649-1660. (London: Macmillan and Co.)

issue. What genius could do to break the force of this violent and unreasoning sentiment, Milton did, and his book remains a defence of the action of the leaders of the Commonwealth, which has only been surpassed in vigour by subsequent publications of his own, which have to some extent thrown it into the shade.

For a new assailant of the young Republic had come into the field—the "Salmasius" whom Milton has made notorious; and against him, too, the Latin Secretary had to maintain the cause he had so much at heart. Dr. Masson's sketch of these literary battles is very full and rich in interest. To those who have not read the pamphlets themselves the sketch of their arguments and the account of the circumstances connected with them give an idea of the controversies of the day such as they could not otherwise have obtained. What impresses readers of our own time most is the unmeasured licence, even in regard to personal imputations, in which both parties indulged,—

Fool, beetle, ass, blockhead, liar, slanderer, apostate, idiot, wretch, ignoramus, vagabond, French vagabond, Burgundian slave—these, or their equivalents, are the epithets applied to Salmasius, page after page, and almost sentence after sentence, with marvellous recklessness, and yet a most curious fertility and ingenuity in Latin Billingsgate. Every now and then, lest the mere successive smarts of these epithets, coming at irregular intervals, should not be enough, the lashing is made continuous for a sentence or two, the subject being stopped for that amount of private attention to Salmasius, and three or four times there is a still longer stoppage, and King, Commonwealth, and bishops wait for some minutes while Salmasius is tied up.

To us all this seems undignified and something worse. If Salmasius was all that Milton represents him, why should he or the Council of State be troubled about his attacks? On the other hand, if his arguments had any power, they could not be weakened by showing that Salmasius was but a poor scholar, or that he was under subjection to his wife. For the attack on the latter point, there may be some excuse if it be true that "it was the high Royalist politics of this lady, her scorn for anything low or Republican, that had compelled Salmasius to lend his pen to the Stadtholder and Charles II. in the English controversy"; but as admirers of Milton we cannot but regret that he should have soiled his own hands by the use of such weapons as these. When every allowance has been made for the atmosphere of the times, the heat which the struggle had induced, and the outrageous licence taken by controversialists generally, who can but wish that this noble production of Milton's had not been defaced by such blots? Still, it produced even then an extraordinary impression, and the fame which it secured for its author in other countries, helped to make the Council more conscious of the value of the eminent man whom they had been fortunate enough to enlist for their service. It was this book, we are told, "which made him, for the first time, a man of European note. From that year forward his name was more widely known in France, the United Provinces, Germany, Switzerland, Italy, Sweden, Denmark, and other foreign countries, than perhaps that of any man of the English Commonwealth after Cromwell; and from that year we may date the extraordinary eagerness of scholarly foreigners visiting London to see Milton and be introduced to him." In illustration of this, Dr. Masson gives us a letter full of charming gossip of the London of that day, translated from the German of Christopher Arnold. He evidently had access to what may be called the best circles, and all those most eminent men among the scholars of the times, such as Usher, Selden, Mylnes, and others, and had a keen eye for observing men and things, as well as a clever pen for describing them. He tells about the Independents who are "now masters in the Church," and "who preach most before magistrates and notables," and between whom and the Presbyterians St. Paul's appears to have been divided, the latter having the underground part, while the former had the Upper Church; of the pluralists of the time, for he says, "They so increase the number of parochial livings and ecclesiastical offices that in divers places divines hold simultaneously as many strings to their bow as there are needed words for a hexameter"; of the four working men whom he heard "ho ding forth as preachers extraordinary, in an obscure street near the Thames, called St. Lawrence-lane, or now commonly *Heresy-street*"; and of the Ranters, of whom he seems to have got a very low opinion, for he brands them "as essentially schismatics and violators of religion." Altogether, this is a very curious bit of seventeenth-century correspondence, and gives us a little insight into the state of London at the time. Milton was one of those to whom he was introduced, and of him he tells us, "The strenuous defender of the same (the Republic), Milton, enters readily into talk; his style is pure, and his writing most terse. Of the old English theologians and their commentaries on the books of Holy Scripture, the erudition of which I can attest, he seemed to me altogether to entertain a too harsh, if not an unjust opinion."

The notion which the German philosopher had got of the position held by the Independents at this time was no doubt correct, but they could not be regarded in any true sense as constituting the State Church. Their influence, however, was in the ascendant, and in the anxious discussions which arose relative to what was called in the phraseology of the times the *Propagation of the Gospel*—a term under which were included all the difficult and tangled problems as to the relations between Church and State—their leading ministers were consulted. We wish their opinions had been all that we could approve. But the idea that the State had a religious function, and was bound to uphold and propagate the truth, had been too deeply ingrained in their mind by the theory and practice of centuries to be easily expelled. Least of all was it likely to be thus uprooted in the case of those whose spiritual life had been so largely nurtured by the Old Testament as that of the Puritans. It was only a few even of the most advanced, like Milton, who had fully grasped the principle of religious freedom, and we are, therefore, pleased to find so much liberality in the "Proposals" submitted by the leading Independent ministers, with John Owen at their head, to the Committee for the Propagation of the Gospel. Dr. Masson gives us their substance. The first is fatal to any idea of a priesthood. "Persons of godliness and gifts, *though not ordained*, to be allowed to preach, and to receive the public maintenance, when approved and called." "Six godly persons, of whom two at least to be ministers," are to recommend all candidates, and a committee of ministers and others in every county to examine and approve them. "No person to be required to take the sacraments, nor any minister to administer them when he does not see fit." There is a strange mixture throughout of respect for the individual conscience with an effort to maintain the authority of religion; of contempt for mere outward forms and ordinances with an appeal to law on behalf of godliness. To reconcile the two elements is impossible. Their presence here, and the inconsistency they produce, can only help to show how unable is Independency to adapt itself to any system of State religion. The two following propositions supply a strange example of this contrariety. "First, we are to have a law to be passed requiring all persons whatsoever within the nation 'to attend to the public preaching of the Gospel every Lord's Day in places commonly allowed and usually called churches.' There is State Churchism and the rule of the saints with a vengeance. But as if the Independency could not be repressed, there follows an exception which practically does away with what has gone before—'except such persons as through scruple of conscience do abstain from these assemblies.'" Here seems liberty enough, but the next proposal makes us half doubt whether the scruples to be respected are not those of extreme Puritans. "Explanation to be made to those who scruple to attend *consecrated* places of worship, that such places are used merely for conveniency." Dissenters from the State system may meet, but in places publicly known, and with the precaution (perhaps not unnatural in such a time of political disquiet) that they "give notice to some magistrate of such their place of ordinary meetings." Those who rejected the fundamentals of Christianity were forbidden to teach in opposition to them, and a schedule of fifteen "Christian fundamentals" was prepared, "the public preaching against which was to be illegal." Verily there was much to be learned before men understood the perfect law of liberty. But we must pause here, reserving for another article Dr. Masson's interesting sketches of the State Church question of that time.

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*KINGSLEY'S SERMONS.**

Canon Kingsley—or why should we not say what we all say to ourselves when we think of him as we do of a familiar friend, Charles Kingsley?—did not, happily, stand alone in his day and generation as a preacher of righteousness, but this is the character by which he was pre-eminently distinguished, and this is the characteristic which shines forth in these sermons. A loving and tender man, above most men of our age; overflowing in his affections to family and friends, wide in sympathy for all suffering, both that he knew and that he did not know, and yet, and therefore, a severely righteous man. His moral instincts, in common with those of all pure men, made him peculiarly susceptible to the pain of seeing and knowing of sin. He shrank from it; he abhorred it; he preached against it, but always with the joyful feeling and the confident proclamation that the sinner could be saved from his sin. Shams—the shams of what is called the "religious world" especially—he held not only in detestation, but in scornful contempt, not a little of which we find expressed in the volume before us. Here we have, besides, manly Christian strength and vigour, and, in the midst of all that he saw and felt, which bent his soul to the ground, faith undaunted and confidence supreme in the eternal righteousness.

If Charles Kingsley had attempted to be an exegetical preacher, or a dry theological preacher, or a formal, first, second, and thirdly preacher, he would probably have been as conspicuous a failure in the pulpit as some other men who do not preach in the manner in which it is natural to them to preach. Guthrie, we are told, preached in all these styles, until, one day at a dinner party, somebody said to him, "Mr. Guthrie, if you would preach as you talk, you would be one of the most successful preachers of the age." Guthrie took the hint, and, henceforward, preached as he talked—that is, in his most natural and open manner. In such manner, natural to himself, Charles Kingsley preached. The sermons before us are characteristic specimens. They are not very logical; the thoughts are not particularly well arranged—indeed they sometimes jumble together and overleap each other in an almost helter-skelter fashion, but we feel that they come fresh from the quick heart and ardent soul of a man who was alive to the real necessities of the real men and women around him. Even as they are printed—and this is not often felt—we are conscious of the urgent personality of the man; that we *have* a man, and not merely a printed page, speaking to us, or the melancholy and ghostly mockery of some new scientific instruments. That is the test of living personal power, derived from living truthfulness.

We have said that it was a happy thing that Charles Kingsley never attempted to preach dry theological sermons, but we have in these sermons some of the most robust theology that has ever been preached. Take the first. It was given on the Roman Catholic festival, borrowed by the English Establishment, called "All Saints' Day," and is based on that grand passage where the Apocalyptical prophet describes the "great multitude which no man could number," standing before the Throne and worshipping. Kingsley describes these, as they are described in the Sermon on the Mount; he points out the reason and necessity of their adoration, and then he seizes the exact theological truth appropriate to it—"absolute moral admiration":—

I think, with all humility, that the key to all these hymns—whether of angels or of men, or of mere natural things—is the first hymn of all; the hymn which shows that, however grateful to God for what He has done for them those are whom the Lamb has redeemed by His blood to God, out of every kindred, and nation, and tongue; yet, nevertheless, the hymn of hymns is that which speaks not of gratitude, but of absolute moral admiration—the hymn which glorifies God, not for that which He is to man, not for that which He is to the universe, but for that which He is absolutely and in Himself—that which He was before all worlds, and would be still, though the whole universe, all created things, and time, and space, and matter, and every created spirit likewise, should be annihilated for ever. And what is that?

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Turn to another sermon, "The Lord coming to His Temple." Most of us have asked how the Saviour would be received if He were to come to us now. The preacher endeavours to show how He might be received. What manner of person He would be we know—all gentleness, courtesy, tenderness, grace, sympathy, but "combined with stateliness, even awfulness, when awe was needed." He might adapt himself to us, as He did to those of old; He might for a time be listened to gladly, but, while fascinating some, be utterly hated by others. But "how long would His influence last?" The preacher replies, "It lasted, we know, in Judea of old, for some three years—and then"—

But I am not going to say that any such tragedy is possible now. It would be an insult to Him; an insult to the gracious influences of His Spirit, the gracious teaching of His Church, to say that of our generation, however unworthy we may be of our high calling in Christ. And yet, if He had appeared in any country of Christendom only four hundred years ago, might He not have endured an even more dreadful death than that of the cross?

But doubtless, no personal harm would happen to Him here. Only there might come a day, in which, as in Judæa of old, "after He had said these things, many were offended, and walked no more with Him": when his hearers and admirers would grow fewer and more few, some through bigotry, some through envy, some through fickleness, some through cowardice, till He was left alone with a little knot of earnest disciples; who

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* *All Saints Day and Other Sermons.* By the Rev. CHARLES KINGSLEY, M.A., late Rector of Eversley and Canon of Westminster. Edited by the Rev. W. HARRISON, M.A., Rector of Brington. (C. Keagan Paul and Co.)

might diminish, alas, but too rapidly, when they found that He, as in Judea of old, did not intend to become the head of a new sect, and to gratify their ambition and vanity by making them His delegates. And so the world, the religious world as well as the rest, might let Him go His way, and vanish from the eyes and minds of men, leaving behind little more than a regret that one so gifted and so fascinating should have proved—I hardly like to say the words, and yet they must be said—so unsafe and so unsound a teacher.

Can we not imagine Charles Kingsley necessarily thinking, and therefore necessarily saying that?

What a practical sermon that is on the "law of God after the inward man" and the other law—but we cannot quote. And what an illogical sermon that is on Capital Punishment,—but we will not quote. A sermon exactly fitting the time in which we are writing is that on Good Friday, and another on Easter Sunday. We have read within a few days past, in a popular daily journal, of how, in large numbers of churches in the metropolis, on Good Friday, many of the people appeared in mourning as appropriate to the occasion. How apt is this:—

The question for us is, how ought we to keep it? that is, what sort of thoughts ought to be in our minds upon this day? Now, many most excellent and pious persons, and most pious books, seem to think that we ought to-day to think as much as possible of the sufferings of our Blessed Lord; and because we cannot, of course, understand or imagine the sufferings of His Spirit, to think of what we can, that is, His bodily sufferings. They, therefore, seem to wish to fill our minds with the most painful pictures of agony, and shame, and death, and sorrow; and not only with our Lord's sorrows, but with those of His Blessed Mother, and of the disciples, and the holy women who stood by His cross; they wish to stir us up to pity and horror, and to bring before us the saddest parts of Holy Scripture, such as the Lamentations of Jeremiah; as well as dwell at great length upon very painful details, which may be all quite true, but of which Scripture says nothing; and so to make this a day of darkness, and sorrow, and horror, just such as it would have been to us if we had stood by Christ's cross, like these holy women, without expecting Him to rise again, and believing that all was over—that all hope of Israel's being redeemed was gone, and that the wicked Jews had really conquered that perfectly good, and admirable Saviour, and put Him out of the world for ever. Now, I judge no man; to his own master he standeth or falleth; yea, and he shall stand, for God is able to make him stand. But it does seem to me that these good people are seeking the living among the dead, and forgetting that Christ is neither on the cross nor in the tomb, but that He is risen; and it seems to me better to bid you follow to-day the Bible and the Church service, and to think of what they tell you to think of.

And how the preacher's common-sense strips the artificial from the real—the unnatural from the natural:—

We may try to put ourselves in the place of the disciples and the Virgin Mary, as they stood by Jesus' cross; but we cannot do it, for they saw Him on the cross, and thought that He was lost to them for ever; they saw Him die, and gave up all hope of His rising again. And we know that Christ is not lost to us for ever. We know Christ is not on the cross, but at the right hand of God in bliss and glory unspeakable. We may be told to watch with the three Maries at the tomb of Christ; but we cannot do as they did, for they thought that all was over, and brought sweet spices to embalm His body, which they thought was in the tomb; and we know that all was not over, that His body is not in the tomb, that the grave could not hold Him, that His body is ascended into heaven; that instead of His body needing spices to embalm it, it is His body which embalms all heaven and earth, and is the very life of the world, and food which preserves our souls and bodies to everlasting life. We are not in the place of those blessed women; God has not put us in their place, and we cannot put ourselves into their place; and if we could and did, by any imaginations of our own, we should only tell ourselves a lie. Good Friday was to them indeed a day of darkness, horror, disappointment, all but despair; because Easter Day had not yet come, and Christ had not yet risen. But Good Friday cannot be a day of darkness to us, because Christ has risen, and we know it, and cannot forget it; we cannot forget that Easter dawn, when the Sun of Righteousness arose, never to set again.

But we must not go on quoting. We can only add that these sermons are alive with thought for the hopeless sinner, the struggling saint, and not less for the sham Christian of to-day. We may say, also, that they are very brief, perhaps only "quarter-of-an-hour" sermons; but, as we have found that very little may be said in an hour, so we have found that very much may be said in the extremely briefer period—when a man has much to say.

"*DECEIVERS EVER.*"*

Mrs. Lovett Cameron's novel is neither very deep nor very high, but it is readable. Her analysis of human nature does not go far, but it suffices for her purposes. She writes gracefully, and can set down a pleasant little bit of description; but now and then she allows a prosaic or slang phrase to slip in and somewhat spoil her finest effects. In justice to her we think it right, in opposition to our usual practice, to give an outline of the story as the best means of showing the style of the authoress:—

The heir of the estate of Cheriton is a young man, Philip Dallas. At the time of the story, however, it was occupied by an uncle and his daughter, Ella. The old father was becoming anxious about his daughter's future, and formed a plan for inviting his nephew to Cheriton. There had been some estrangement between the two. Notwithstanding his mother's cautions not to fall in love, and Ella's predisposition against him, they became great friends. Jack Ormsby, an intimate friend of Philip's, was sent by Lady Althea, Philip's mother, to get him decoyed home; but, owing to an accident, Jack had to stay at Cheriton some days, which, with the intention of supplanting Philip, he prolonged into weeks. While the old man's heart is made glad by Philip's confessions of love towards Ella, Ella becomes captive to Jack Ormsby. Before having come to Cheriton, however, Jack Ormsby had been engaged to a young lady called Clarice Newton. Soon after Mr. Ormsby took his departure, Lady Althea sent a note to Cheriton, requesting that Ella should stay with her for a time; her purpose in this being to keep her son under her own eye; and as Philip was determined to see Ella she thought it better for her to go there than for him to go to Cheriton. Ella, after she arrived at her aunt's house, and after a few days had passed was told by a friend that Jack Ormsby had been for months engaged to an empty, shallow woman called Clarice Newton. Soon after this she received a telegram saying that her father was ill, and she had to leave. The old man died soon after her arrival at Cheriton. Her aunt then asked Ella to come and stay with her, and after some pressing Ella agreed to the proposal. Her aunt was very anxious that Philip should travel round the world, and, in his absence, she wanted Ella to marry a Mr. Snell, a millionaire, but to this Ella would not listen. Lady Althea then took a little cottage at North Rocks, and invited Mr. Snell to stay with them. Jack, by this time, was married; and Mr. and Mrs. Ormsby lived there, and some more of Lady Althea's friends. Owing to a difference with Ella, Lady Althea sent her from the house, and she was compelled to try and earn her own living. When Philip came home he was so annoyed at his mother's behaviour that they quarrelled, and he went to live at the estate at Cheriton. Meanwhile, Jack Ormsby was dying neglected in a hospital, his wife all the time hunting for pleasure. Philip contrived to fetch Ella to see the dying man, and he was forgiven before he died. There is not much difficulty in guessing the end: notwithstanding Lady Althea's well-laid plans to prevent it, Ella became once more mistress of Cheriton.

This brief outline is enough to show that for those who want such things there is love-making, and a certain kind of plot, in plenty.

The following is a fair picture in Mrs. Cameron's ordinary manner. It describes Jack Ormsby and Ella:—

They get into the boat, and Jack punts her out into the middle of the lake—out into the water lilies, among whose fat, fleshy stems, the boat comes to an anchor of itself. No night in all the years she has lived seems to Ella half so lovely as this. Surely the moon is brighter to-night, and the stars are in greater numbers, and the lights and shadows lie more tenderly over the face of the world! She sits at the end of the boat, and looks up at the heavens with a great glad joy in her lovely eyes, and Jack sits opposite to her, and looks at her, and as he looks curses his hard fate and his bad luck.

Hardly bad luck—say rather perverse indecision. In the heart of Mrs. Cameron's flowers lodges a worm; her idyls tend to transform themselves into satires before our eyes; but this she would say probably is because she tries to paint life as she finds it. But she struggles to be true to her title:—

Jack could have loved her well enough, he thinks to himself, were he not tied to that other woman in London. And then there comes into his soul a sudden swift flash of thankfulness that he is so bound, for Jack Ormsby knows at his heart that had he never heard of Clarice Newton he would not have asked Ella Dallas to be his wife.

Lady Althea's words still ring in his ears—"She has not a penny! she has not a penny!" He said to himself that he was not sorry that his honour bound him to Clarice, else who knows if the moonlight and the sweet influences of the lovely night might not have been too much for his strength of mind. And so, too truly, according to Mrs. Cameron, "Men are 'Deceivers Ever.'"

But now and then we must say that Mrs. Cameron is too prosaic, as when she lets the sentiment and aroma fly off in such materialisms as this: "The *taste* of her kisses was still fresh upon his lips."

"*THE HISTORY AND POETRY OF THE SCOTTISH BORDER.*"*

Professor Veitch has treated his favourite theme with the fulness, but also with the sagacity and sense of proportion, that we should have expected from him. He goes to the foundations; but that is only for the purpose of explaining how the structure came to be what it is. He deals in a very efficient manner with the geology, the philology, and the ethnology of the subject, but never in such detail as to weary us. He is not concerned with these subjects in themselves, but only in their relation to the poetry, and we soon find that if he becomes analytic it is only that he may be the more successfully comparative, and show us how the various causes co-operated to produce what is assuredly one of the most remarkable literary outbursts on record. Above most things, Border poetry is the legitimate growth of the soil and of the circumstances, and the perception of this truth has guided Professor Veitch through his work. If now and then it seems to us that in his effort after exhaustiveness he has become somewhat fantastic, as in his claim for the Skaldic or Scandinavian influence as being so efficient in the old Border poetry, and in his attempt to establish a claim even for King Arthur and Merlin as border heroes, yet his fine instincts carry him along for most part successfully. In adopting the latter idea he but follows Mr. Skene in his "Four Ancient Books of Wales," in which that writer certainly showed alike great research and great ingenuity. Many readers will be particularly interested in following Professor Veitch's arguments with regard to the bearing of the Scottish wars of independence on the development of Border poetry; but for ourselves we confess that the most interesting part of the book has been the ninth chapter, dealing with the features of the Border life and character in the mediæval period, and the latter chapters descriptive of the qualities of the Border poetry. A quiet eloquence suffuses many passages here: we feel that the author is not only a "full man" through years of reading and research, but a poet who can imaginatively and truly recall the old life, the old circumstances, and reproduce them, adding many a touch and reminiscence and picture, which could only have come from the pen of one who has wandered in the district at all seasons, and verified impressions by leisurely visits to the places. Nor does this in any way retard him in his endeavour after coherent scientific exactness. Critics may sometimes differ from him, but they will respect his industry and his controlled enthusiasm. This is one passage which may be taken to bear out what we have said:—

It was the flame of the beacon fire along these valleys and streams, so often lit, which fused the people into a common body, kept them true to their allegiance to the Scottish King and the Scottish nationality. Hate and resistance to the Southerner, the common interest of self defence, banded them into a unity among themselves, and kept them from breaking off from the King who reigned over them, but really only ruled in Fife and the Lothians. It was to them a rallying centre against a common and powerful foe, and little more than this. The "Hammer of the Scots"—and those who continued hammering, while they thought to break—only welded them at every stroke into a harder and more inseparable nationality. It is sometimes said that Scotland carries no lesson for history. Nothing is less true. The history of Scotland has been a perpetual protest against despotism. Its lesson is, first, the power of individualism; and, latterly that of the rights of conscience. It was well, not only for Britain, but for Europe, that there was one people at least, who from the first, could not brook, and had the spirit to withstand, Government by unqualified prerogative and the arrogance of feudal dominion. It was a grand instinct which led them to feel that the will of one man never could be counted upon as a righteous law for a nation. . . . . The weakness of central authority led to the constitution of clanship among the Borderers. Of the King or his power, the Borderers—especially those in the central and mountainous districts—knew little, and their respect for him or it was no greater than their knowledge. It was through the combination of the clan that the Borderers protected themselves from each other. It was also in this way that the chiefs or principal men of the different districts exercised discipline on those who adhered to them; and it was through their chiefs that the Crown was able to control the lawlessness of their followers, by making the heads of the name or clan surety to satisfy persons injured or to bring the offender to trial. As, however, it not unfrequently happened that both chief and man were engaged in the same lawless act, depredation on a neighbour's property or attack on his person, the system was far from being effective in repression. It was necessary for the King directly to interfere; and occasionally a vigorous monarch would make himself felt. When outrages became very clamant, the King would suddenly appear in person, with, of course, a strong bodyguard, before the gate of some notorious reiver, and hang him there and then, or carry him off straightway to Edinburgh never to see his Border keep again.

It was a kind of rough justice that fell to the lot both of wronged and wronger in these days. But what is here said is certainly true, that the individuality and freedom which were fostered alongside of a keen common interest has been vital in the religious history of Scotland, as well as in its literature and poetry. Professor Veitch's book is full of knowledge, and it is pervaded by that poetic spirit and enthusiasm without which the theme, however skilfully treated, would be lacking in the one thing essential to it.

TWO AMERICAN REVIEWS.

We have before us the last two numbers of the *International Review*, which is fully up to its usual standard. The number for November-December contains a very finished sonnet to the memory of John Lothrop Motley, by William Cullen Bryant; besides a very fair article on "Schopenhauer's Philosophy," by Charles F. Twining; and a somewhat pretentious one by

* *Deceivers Ever.* Mrs. H. Lovett Cameron. (Chatto and Windus)

* *The History and Poetry of the Scottish Border.* By John Veitch, LL.D., Professor of Metaphysics in the University of Glasgow. (Maclehose)

Mr. Schutz Wilson on the "Non-Dramatic in Shakespeare," of which, we think, he *ingeniously* makes far too much. Mr. Hamerton's "Art Letter" is, of course, excellent. The January-February number is, however, a still better part to our thinking. It contains two sonnets by Whittier on Thiers, which are very fine as regards sentiment, but are strangely irregular in form. Mr. Freeman, escaping for a time from the toils of the Eastern Question, sets down his first impressions of Athens in such a manner as shows how fresh and naïve and delightful he can be, suggesting that political strife does not tend to mellow the minds of either side. This is good :—

The fame of Athens is a fame which stands alongside the fame of Rome. If she has not been, like Rome, the mistress of a realm of direct authority, she has had hardly less power as the mistress of a realm of indirect influence and of direct example. Athens leavened the world; she leavened Rome herself. Without Athens even the old Rome could not have been at all. Rome ruled mankind with the twofold sword of the warrior and the law-giver. Athens brought the world, not under her rule, but under her dominion, by the magic of a purely intellectual supremacy. It was something to be the chosen home of art, poetry, and history, and philosophy; but the great democracy was yet more. The highest claims of Athens on the memory of man is to have been the parent state of justice and freedom, the spot where men learned that freedom and order could walk side by side, where assembled thousands first learned to listen to the appeals of rival speakers, and to decide by a peaceful vote between them.

Learning is represented by a very laboured article—"The Second Harvest at Olympia," by Professor Curtius, of Berlin; Mr. David A. Wells discusses the elements of national wealth; Major Berley Poore is eloquent on "Sumner's Place in History"; and Baron von Holtzendorff sheds light on the "Principles of Imperial Federalism in Germany"; while Professor Sumner applies himself to "Money and its Laws," and Mr. Alexander H. Stephens discusses warmly the "Count of the Electoral Vote," which is of course, most interesting to American readers; Dr. Samuel Osgood gives the first half of a paper on "Modern Love," the purpose of which is to reveal the changed atmosphere brought to the sentiment of love in modern days through Rousseau and his influence—taking for typical illustration Goethe and his Werther. Dr. Osgood may of course qualify his positions; but at present it seems to us he makes more of Wertherism than Goethe himself would have done. A notion of Dr. Osgood's high-pitched style may be formed from this extract:—

In Goethe a new style of man was born into the world, and alike by his personal qualities and his position he led a great revolution and tried not wholly in vain to make a great reconciliation. The classic and romantic ages had gone before him, and he was pre-eminently the modern man and the leader of the modern age, which is trying to bring the classic and romantic together, under new and stirring conditions. It is not necessary or advisable to enter into the particulars of his life, rich as are the materials which every year is accumulating upon our hands. It is enough to say now that his personality and his position alike fitted him for his work, and both went well together. A born poet, he had in his birthplace a congenial home, and Frankfort-on-Main, the seat of the old German Empire, fitly cradled this imperial soul. He was the mere ready for his new empire, which was to be so largely democratic, by not being born aristocratic. He came of a race of tradesmen, yet he was twice well born by being the son of a vigorous, intelligent father and a great-hearted bright-witted mother, and by adding to this worthy heredity of blood a good heritage of culture. He lived from the first in the best life and thought in that city where the old empire and the new commerce so combined their powers and their lessons; and from the best books and people he learned the ancient wisdom of the Scriptures and the classics; and he was equally earnest to catch the spirit of piety from a devotee like Fräulein von Klettenberg, and to plunge into the mysteries of Spinoza, whose *opera posthuma* he hunted up and studied. He seems to have known a little of everything, and to have known it by heart. He took fire in turn from Hebrew, Greek, Latin, Gothic, and German ages, and he threw himself into the mystical thought and passion of the East. All the while he was himself, and with all his genial openness to influence from art, letters, and society, he was as original as he was susceptible, as productive as he was receptive. He was from boyhood what he did not cease to be at fourscore, a famous lover; and the love that robs so many men of their wits seemed to brighten his wits and quicken his invention. In his teens he had more than once put his passion into verse, and the second part of "Faust," which he finished shortly before his death, ends like the cadence of a lifelong love-song. This swan as he was dying did not stop, but deepened the rapture of the old romance. That swan song dies not away into nothingness, but deepens into the eternities.

The *Bibliotheca Sacra* has an able article on "Recent Thought in its bearings on Theology," in which due credit is given to Herbert Spencer for reserving so fully the "existence of the Supreme" in opposition to those who stupidly class him with mere agnostics; but the writer adds:—"Indeed, so fundamental is this existence of the Supreme to Spencer's philosophy, that one *could almost wish that philosophy itself was not so vulnerable.*" "Theories of Atonement" are very able discussed, and there is an article of more general interest on a "Century of War and its Lessons," in which we find some fresh ideas. One great point lies in the stress given to the thought of this paragraph:—

It is not true that no hatred remains after combat, and that combatants easily forget their quarrels, and become personal friends. Our sectional animosities teach otherwise; and Germany and France, now at peace, are eyeing each other in a way that bodes no good for them or for the world. Whilst nominally at peace, with the exception of Russia and Turkey, Europe is paying the expenses of war, and supporting at least three millions of men as her peace establishment. The figures from this last New Year's "Court Almanac" of Gotha are not festive, as they give us with Christmas the census of the standing armies of the world in round numbers:—England, 228,000; Italy, 205,000; Austria, 257,000; Germany, 401,000; France, 490,000; Russia in Europe, 540,000 combatants, besides 82,000 non-combatants; and the whole account foots not far from 4,000,000 of men as the present peace establishment of the civilised world.

BRIEF NOTICES.

Bible English. Chapters on Old and Disused Expressions, etc. By the Rev. T. LEWIS DAVIES, M.A. (George Bell and Sons.) This is a good idea well carried out, although the idea itself is not altogether original. Mr. Davies has selected and classified the old English words and forms of expression to be found in the Bible, but he has not been content with merely explaining them, as almost any lazy man might do. He has given illustrations of their use, derived, evidently, from a considerable acquaintance with old English literature. We give one specimen—which is better than any description :—

"Jolly" is regarded as slang, and is a word which schoolboys work harder than any other, but it was employed in serious compositions. Latimer, in one of his sermons, exclaims, "Oh! there is a writer hath a jolly text here, and his name is Dionysius" (i. 209). Fuller writes, "In the forty-ninth of his (Henry III.) reign no less than sixty-four abbots and thirty-six priors (a jolly number), with the Master of the Temple, were summoned to Parliament." In the following passage from Howell's letters and from Shakespeare, "jolly" is used, as it so often is now, as equivalent to "very." "The young Prince Palatine and his brother Prince Robert, having got a jolly considerable army in Holland," &c. (Howell I., vi., 29); and Katherine says to Petruchio :—

"'Tis like you'll prove a jolly surly groom,
That take it on you at the first so round'y."

Bible Plants. Their History, &c. By JOHN SMITH, A.L.S. (Hardwicke and Bogue.) It is Canon Farrar who says that no one ought to attempt critical comment without study and unless he is a trained scholar. Of Mr. Smith's training for this work there can be no question. He was for years connected with Kew Gardens, where, he says, "I was often appealed to by visitors and others for information respecting the plants of the Bible, some requesting to be shown the shittim, sycamore," &c., and "they were, however, much surprised when told that many, such as hyssop, balm, myrrh, lily of the valley, tares, nuts, apple, and cheanut trees spoken of in the Bible, were quite different from plants known by those names in this country." Mr. Smith has gone through the whole of the plants—about a hundred—but a few, he says, cannot be identified with any certainty. However, he has done all that it was possible to do, and produced certainly the most accurate and exhaustive work upon this subject. There are some good illustrations by Mr. Fitch.

Heroes of South African Discovery. By N. D'ANVERS, Author of "Heroes of North African Discovery." (Marcus Ward and Co.) Mr. D'Anvers has here produced a very interesting and readable book—a worthy companion to the former one. He has read carefully in his department of literature, and, though not aiming particularly at the high picturesque, manages to present now and then a very striking passage. Beginning with the earliest colonisation of the Cape he traces the gradual advancing waves of exploration and missionary effort from the times of Moffat down to the close of Mr. Stanley's great journey in search of Livingstone. Though he cannot be expected to detail matters fully, he seizes fairly well the leading facts, and creates the interest of a clear and connected narrative. For young people especially the book should be found interesting, the more that it is well printed and well illustrated, and may thus be recommended as a suitable gift or prize book.

Poetical Works of Geoffrey Chaucer. With Poems formerly printed with his or attributed to him. Edited, with a memoir, by ROBERT BELL. Revised Edition, in Four Volumes. With a preliminary essay by the Rev. W. W. SKEAT, M.A. (George Bell and Sons.) Careful comparative criticism has recently been much at work on Chaucer, as on other English classics, and has yielded results which have brought clear light to many doubtful things in his text. Particularly has it been demonstrated that amongst others, the "Dream of Chaucer" "The Romaunt of the Rose" "The Flower and the Leaf" "The Court of Love" the "Cuckoo and the Nightingale" "The Complaint of a Lover's Life" "A Praise of Women" and "Eight Goodly Questions," are not Chaucer's, and here Mr. Skeat—*pace* Mr. Minto and others—gives fair and conclusive reasons why, though not Chaucer's, they were attributed to him. This edition is particularly valuable for four reasons:—1. Not only are the doubtful poems reserved for a closing section, but the reason which determines their relegation to it are fully given. 2. To each of the poems, besides the general introduction, is prefixed a special introduction, in which the bibliography is fully given along with any peculiar circumstance connected with the origin and the history of the piece. These introductory notes, though sufficiently full, are not too detailed for general use. 3. A very valuable series of textual notes are given at the foot of each page. 4. The edition has been done with much care and labour, and is admirably printed. On the whole, we have no hesitation in saying that this is one of the very best editions of Chaucer to be found, and possesses the great advantage over most others in its thorough orderly arrangement.

The Thirty-nine Articles of the Church of England. A Historical and Speculative Exposition. By the Rev. JOSEPH MILLER, D.D. On the whole, the reading of a book about the Thirty-nine Articles is not generally to have the most interesting of reading, and we are obliged to say that Mr. Miller's work is not at all likely to prove an exception to the rule. We say is not likely, because this is only Vol. I., and the author has only reached the fifth Article. The style of the work is somewhat ambitious. Mr. Miller, as far as we can yet judge, intends to exhaust all the sources of the history of theology and of theological speculation. He takes us back to the beginning of the Church. He takes us, not altogether in an uninteresting way, through the old, old controversies, worn, centuries ago, all to rags, and the result, of course, is, as far as he has gone, that he agrees in the Articles, and that he intends to show the absolute truth of all of them. Wonderful Articles! when they will command such assent, so that when you work from them backwards, and then to them forwards, what the compromising theologians of three centuries ago made up their mind sometimes to express and sometimes to dodge is all Christian truth, and there is no more. Verily, "the influence of authority in matters of opinion" is extraordinary!

The Seven Topics of the Christian Faith. By the Rev. P. MACLAREN. (S. W. Partridge and Co.) Mr. Maclaren is Professor of Systematic Theology in Union College, Adelaide, and he asserts that this small work is a "Manual of Theology," both "orthodox and unsectarian." Better than most works of strong pretension, this somewhat fulfils its purpose. The author, holding the position that he does, could hardly do otherwise than intend to be unsectarian, Union College being supported equally by the Baptist Union, the Congregational Union, the Presbyterians, and now the Bible Christians. We find in the treatment of the topics a good deal of clearness, with here and there signs, if not of independent thought, at least of independent expression. The range, too, is wide; but, on the whole, and notwithstanding an apparent desire not to be so, the author is more ambitious than profound. And he is to be almost pitied who can reproduce his study of the mind "completed twenty years ago."

Rays from the Sun of Righteousness, by the Rev. RICHARD NEWTON, D.D. (Wesleyan Conference Office), are familiar addresses with anecdotes, after this author's customary style, which is sometimes pretty good, often rather bad, and nearly always very loose. Still, there are thousands of people who, happily or unhappily, do not know a good style from a bad one, or, indeed, that there is any difference between the two. Dr. Newton, with his anecdotes, will suit them.

PROTESTANTISM IN SPAIN.—Last week, on Tuesday and the three following days, the Protestant clergymen and directors of the missions and schools in several provinces of Spain met in Madrid, with the permission of the Government, in the Scotch, Swiss, Methodist, and other chapels, to hear reports and discuss the affairs of their respective missions. There were more than a hundred delegates. The first meeting was held in the Presbyterian Chapel, the audience being mostly composed of the middle and working classes. A vote of thanks was passed and forwarded to the Evangelical Alliance in Great Britain for its efforts in favour of the Spanish Protestants. Favourable reports of the progress of the work were also given. The proceedings were carried on in the Spanish language.

THE "REFORMED EPISCOPAL CHURCH."

Many of the parishioners of Littlehampton objecting to the Ritualistic observances in the parish church have erected another building in the town styled the St. Saviour's Reformed Episcopal Church. The arrangement was to open the edifice for public worship on Thursday, and in view of the effect which such a step was likely to produce, the Bishop of Chichester has addressed a letter to the members of the Church of England in Littlehampton in the following terms:—

My dear brethren,—A notice having been put forth that on Thursday next "St. Saviour's Reformed Episcopal Church will be opened by the Right Rev. Bishop Gregg," it is my duty to remind you that the Church of England, as by law established, is the Reformed Episcopal Church in this realm, and that no other body of Christians has any right to that title. From the time that your forefathers were converted to the faith of Jesus Christ the Church of the South Saxons has continued within this county and diocese to the present day. The succession of bishops, first of Selsey, afterwards of Chichester, has never been broken. The Church of England, in which Sussex was comprehended, reformed itself more than three centuries ago. It then rejected the usurped authority of the Pope of Rome, and the false doctrines and superstitions by which Rome had overlaid the true faith. But it remained, and is still the original Church of the nation. Reformed, because it has cast off Roman error; episcopal, because it adheres to the Apostolic form of Church Government. The reformation of the Church was effected in a solemn and legal manner, and ratified by the clergy in their Convocation and by the laity in Parliament. But the so-called Reformed Episcopal Church now for the first time appearing among you is the creation of certain individuals who of their own will and motion have set it up in plain opposition to the ancient and lawful Church of this nation. It is simply a self-constituted body, and if it stood on the same ground as the Nonconformist bodies in England I should not have thought it necessary to interfere; but there is a great difference between the Nonconformist bodies and this new "Reformed Episcopal Church." The Nonconformist bodies, with the single exception of the Roman Catholics, reject the authority of bishops; and therefore are so distinctly separated from the Established Church that none can mistake the one for the other; but, inasmuch as the self-styled "Reformed Episcopal Church" professes to adhere to the government of the Church by bishops, there is danger that members of the Church of England may be misled, and may join this new Church, being ignorant that by so doing they separate themselves from the communion of the Church of England. It is also announced that a bishop of this Reformed Episcopal Church will shortly hold a confirmation in Littlehampton. I am, therefore, constrained solemnly to warn you that any bishop officiating in this diocese without my sanction is an intruder. Whether really a bishop or not (and there are grave doubts whether the bishops of this "Reformed Episcopal Church" have been lawfully consecrated), he commits, by thus intruding, an open act of schism, in direct violation of the laws of God and His Church. And I do hereby further warn you that if any members of the Church of England shall, after this notice, seek confirmation at the hands of such a bishop, they will be partakers of his transgression, and that no blessing can be expected to follow such ministrations. I address these words of serious caution to you because—however unworthy of so great a charge—I am, by God's permission, the chief pastor of this diocese, and I earnestly and affectionately commend them to your consideration, being now, as always,

Your faithful friend and bishop,
R. CICESTER.

The Rev. Dr. Gregg, in opening the first church in England in connection with the Reformed Episcopal Church, which has been erected at Southend, designed to accommodate 1,000 people, referred to the challenge which had been published by the Bishop of Chichester, and said he was prepared to accept it, and should go to Littlehampton, armed with the truth, to meet his lordship. The English Church having become so infected with Roman error, it required to be reformed, and he and his colleagues were determined to do what they could to forward this great work. He had been a vicar in the Church of England for eight years, but left her pale in consequence of doctrines and practices of which his conscience did not approve having been legally sanctioned.

DISESTABLISHMENT MEETINGS.

TOFT, NEAR CAMBRIDGE.—There was a full meeting in this village on Wednesday, April 23, to hear a lecture on "The Gains of Disestablishment," by Mr. Lummis. It was a first lecture, and was received with much favour and a unanimous vote of thanks.

DRY DRAYTON, NEAR CAMBRIDGE.—On Thursday evening, Mr. Lummis lectured here on "The Benefits of Disestablishment to the Church and the Nation." The burial grievance, having been severely felt in the village, was alluded to by an agricultural labourer in an impressive speech, and an earnest vote was given to the lecturer.

YAXLEY, HUNTS.—Mr. Lummis fulfilled a long-standing promise to revisit this village on Friday evening last, when he lectured in the Temperance Hall, Mr. Beeton in the chair. Much interest was created, and an auxiliary formed to work the district.

DERBY.—On Wednesday night the Rev. T. Mirams, minister of the Congregational Church, London-road, gave a lecture in the Victoria-street Church, on "Free Churches the Bulwark of Protestantism," and the building was crowded. Alderman Longdon presided. Mr. Mirams' lecture went into the question thoroughly, beginning by tracing the history of Protestantism. The Established Church, he said, received its full sacerdotal development at the Restoration, and stamped itself with that narrow exclusiveness which had been the distinguishing characteristic in all its history, and sank lower and lower in character and discipline, in learning and bigotry, until the rise of the Evangelical party a century ago. Stamping itself as the Church of a faction, steadily resisting reform, it opened the way for the growth of those denominations which had ever been the stay of a pure Protestant faith and the glory of a world-renowned Protestant country. To quote Dr. Pusey's own words, "The distinction which England possesses of being a Protestant country rests upon the fact that there are so many Dissenters in it, who are undoubtedly Protestants." Protestantism was opposed to the teaching of the Romish Church, and the Reformed Church, as by law established, was formed as a sure and certain defence against the teaching of Romanism. But that had proved a mockery and a snare, for it admitted into its pale Papist teaching—teaching which, on the authority of its adherents, was sanctioned by its articles. Nonconformity existed because the Church, as established, failed to accomplish the ends for which it was instituted, that failure being attributable to the fact of its unholy alliance with the State. On the proposition of the Rev. Mr. Badland, seconded by the Rev. W. England, a most cordial vote of thanks was passed to Mr. Mirams for his able lecture.

CWMYGLO, CARNARVONSHIRE.—On Tuesday evening, April 23, the Rev. J. Spinther James delivered a lecture at the Calvinistic Methodist Chapel, the Rev. D. Williams presiding.

LLARNWG, CARNARVONSHIRE.—On Wednesday evening the Rev. J. S. James delivered his lecture at the C.M. Chapel, the Rev. G. Thomas (Independent) presiding. The subject of the lecture was the "History of Church and State in Wales," and it was exceedingly interesting and it contained several new points which the lecturer had collected from ancient Welsh documents. He showed that not only land and money had been given to the church, but also gave names of persons who had been given "they and their descendants for ever" to be Church property.

A VICAR AND A LIBERATION CHURCHWARDEN.—Mr. Ebenezer Davis, a Liberationist, has been elected churchwarden at Plumstead, upon which the vicar said, "He had no objection whatever to a Dissenter, but there was a great want of taste and dignity in appointing a Liberationist to the office. It was like putting a fox to watch a goose." Upon this the *Woolwich Gazette* of last Saturday says:—"To appoint a Liberationist, he said, as churchwarden, was as if you should set a fox to take care of the geese. And who are the geese? People can't exactly make it out. They can't be the Churchman on the verge of the Common, for then the guardian would be the other G; and he can't mean that exactly. Then how is it?"

ECCLESIASTICAL MISCELLANY.

At the annual sessions of the Congregational Union of Scotland on Thursday last, a resolution was unanimously passed, calling on the churches to adopt all means towards the disestablishment of the Churches of England and Scotland.

THE CHURCH LEAGUE.—A lecture on the advantages of disestablishment will be delivered by Mr. J. C. Cox, of Belper, at the Institute, South-place, Finsbury, to-morrow (Thursday) evening at seven o'clock. The Rev. A. H. Mackonochie, the President of the League, will take the chair.

GERMANY AND THE PAPACY.—There is the prospect of a compromise between the German Government and the Papacy. According to uncontradicted statements in the German papers, the Vatican has caused all the episcopal churches in Prussia to be informed that it is in the interest of the Church to hold moderate language towards the Government in the pulpit, confessional, and Press. It is said that Prince Bismarck is in favour of a compromise, and that Dr. Falk will be sacrificed.

THE IRISH EPISCOPAL CHURCH.—The annual report of the Irish Church Representative Body shows that the subscriptions to the Sustentation Fund of the Church for the year 1877 have been less than in any year since the disestablishment. This is stated to have been occasioned by that event, and the termination of many of the payments made in instalments for the endowment of parishes, purchase of glebes, &c.; and it is thought that the subscriptions for 1877 will be the average of future years. The complaints of the scarcity of clergy in the Irish Episcopal Church are still going on. Out of 1,500 incumbents at the passing of the Act of Disestablishment, 800 have either retired or died, and only 500 have not changed their benefices. Among the curates there has been a falling off of 500 since 1874, and there are now only 358. It is suggested that diocesan colleges for the training of young men for the ministry must shortly be instituted.

THE PAN-ANGLICAN SYNOD which is to assemble in July next is likely to present some features of interest and excitement, as well for its absentees as for its possible claimants for admission. It seems possible, for instance, that Bishop Colenso, who has accepted the invitation, will have a seat and a vote in the assembly, whilst, on the other hand, several members of the American Episcopate are understood to intend to absent themselves as a token of their displeasure against the Public Worship Regulation Act. Notwithstanding the sentence of deposition passed upon him by the late Bishop Gray, Dr. Colenso is still *de jure* as well as *de facto* Bishop of Natal. Though the English Bishops cannot well refuse to acknowledge his title to that dignity, the colonial and American prelates will be under no such obligation to recognise him as "a right reverend brother." The situation will, of course, be immensely complicated if his rival, Bishop Macrorie, should also present himself at Lambeth, and take his seat in the Synod. Altogether, the situation is a most awkward one for the Archbishop.

THE PAPAL ENCYCLICAL.—Leo XIII. issued his expected Encyclical Letter on Thursday. It starts with a reference to the ills that afflicted society and the Church at the time of his accession to the Pontificate, and then proceeds to enumerate the benefits conferred by the Pontificate on society. The Pope declares that the Papal See does not make war upon civilisation, and complains of the attacks made upon the Church and the Pontificate, and especially the latter's civil principality. He renews the protest of Pio Nono against the occupation of the civil principality, and warns princes and the heads of nations not to deprive themselves of the aid of the Church at a time when the principle of legitimate authority is undermined. He recommends that a wholesome doctrine should be taught in the schools, and dwells especially on the sanctity of the marriage tie. The Italian Press are much disappointed at the tenour of the Encyclical. They maintain that, notwithstanding a certain elevation of language, the personal feelings of Leo XIII. are submerged and, so to speak, vanquished by the Papal institutions, and that the document is calculated to dispel the last illusions of those who believed in the possibility of conciliation. Negotiations continue between the Vatican and the Russian Government, and it is believed that an agreement will shortly be arrived at respecting the nomination of bishops to the vacant sees in Poland.

THE PAROCHIAL CLERGY AND VESTRY MEETINGS.—The time for holding vestry meetings at Tottenham having been altered from evening to morning, as the ground that morning meetings are less disorderly than evening meetings, a good deal of dissatisfaction has been expressed, and the *North Middlesex Chronicle* has the following remarks on the subject:—"The important discussion on the question of morning Vestries, which occupied so large a portion of the time of the Easter Vestry meeting at Tottenham, seems to have been quietly concluded by the assumption that the Vicar has absolute power to fix the hour at which the parishioners are to meet for the transaction of their business at his own discretion. If this be so, not a few thoughtful men amongst the ratepayers will be driven anew to reflect upon the inconsistencies of a system that gives supreme authority to one individual, because he happens to be a Christian minister of a national Establishment, to put a veto upon the voice of a large and important community. But the conclusion seems to us to have been prematurely arrived at. True, we had the assertion of the Vicar and the Parishioners' Warden, and Mr. Kidd, that this was the case. But, on the other hand, no one possessing any legal authority confirmed the statement, and we know that some gentlemen eminent in the legal profession are dead against the conclusion so arrived at. It is really to be hoped, therefore, that the matter will not rest where it does, for, under present circumstances, Tottenham 'parochially,' lies at the feet of its Vicar. If this gentleman can irresponsibly call a meeting at ten or twelve o'clock a.m., he can as legally do it at seven or eight a.m.—if he should conscientiously believe that certain questions need to be carried in the face of a parish majority, and taking the evening disturbances at their worst, we assume that most of our readers will prefer the 'noise of the mob to the rule of the priest' in these matters."

KEBLE COLLEGE, OXFORD.—On Thursday were opened the new hall and library of Keble College, which have just been erected from the designs of Mr. Butterfield, and presented to the College by Messrs. A. and H. M. Gibbs, two sons of Mr. W. Gibbs, who lately gave the chapel. The day's engagements commenced with the celebration of the Holy Communion, after which matins were sung in the chapel, the clergy and choir at the close proceeding to the library, where the representatives of the donors presented the warden with the key of the buildings, and a short service was said. At the public luncheon which followed there were present—the Bishops of Oxford and Salisbury, Mr., Mrs., and Miss Gladstone, Mr. and Mrs. Gathorne Hardy, Lord and Lady Selborne, Lord Beauchamp, Earl Waldegrave, the Right Hon. J. R. Mowbray, M.P., Sir E. Lechmere, M.P., Lady Lyttleton, and many others. Mr. Gladstone proposed "Prosperity to Keble College," and said that the buildings as a whole now challenged a comparison with any similar erection of the age, which it need not fear. The College was specially adapted to the wants of the period. The great access of wealth to the country was a real danger, so that it was especially desirable that simplicity of life should be cherished in youth. No hostility between branches of the English Church was implied in the scheme of the founders. Oxford was still the heart and centre of the religious life of England. Keble College was the attempt to restate the principles of the Anglican Church, in answer to the heavy blow inflicted on it by the allegation of Dr. Newman that Anglicanism, as Anglicanism, has no sufficient standing-ground of independent life. It was to dispel the dismay which that great secession raised, said Mr. Gladstone, that Keble College was founded. It was founded to reassert "the ancient foundations of belief" unsettled by the movement in 1833, and by the "catastrophe," as Mr. Gladstone termed it, of that movement. In the new library almost the

first object which strikes the eye is Mr. Holman Hunt's famous picture "The Light of the World," which is hung at the east end, and which had been purchased it is said, for 10,000 guineas, by Mrs. Coombe, of Oxford, and by her presented to Keble College.

THE NEW BISHOP.—The Rev. William Dalrymple MacLagan, vicar of Kensington, has been appointed to the vacant Bishopric of Lichfield. He is a High-Churchman, but not of the advanced type. In his own church he does not even adopt the "eastward position," and his tastes as shown by the selection of special preachers are most eclectic, the ablest "Low Churchmen" being frequently invited to occupy his pulpit, while in return he freely preaches in their churches. Mr. MacLagan has the reputation of being one of the hardest workers and most popular men among the London clergy. By placing him at Lichfield the Premier secures the right of nomination to another valuable place of preferment in the vicarage of Kensington, a position which has always been regarded as one of the most important in London. It is not improbable that the benefice may be offered to the Rev. G. H. Wilkinson, vicar of St. Peter's, Eaton-square, whose Church policy runs on almost the same lines as Mr. MacLagan's. The *Record* says that "the appointment is not one of which we could altogether conscientiously approve; but when we remember how many much worse were rumoured, we cannot but express a certain sense of relief that it is not more objectionable. Mr. MacLagan possesses many admirable qualities, and his change from the principles of his Presbyterian nurture and education has not, as often happens, infused into him any bigoted aversion to his Nonconformist brethren. We remember with pleasure that after Lord Redesdale's and the Primate's exposure of 'The Priest in Absolution,' he (Mr. MacLagan) preached a sermon at Kensington Church, in which he distinctly repudiated the habitual practice of 'auricular confession,' and said, 'The way to obtain forgiveness was not, "I will arise and go to my priest," but "I will arise and go to my Father."' Our fear concerning Mr. MacLagan is expressed in the sententious words of a correspondent, who writes:—'Well! no one could have discovered a more astute, winning, and cordial Sacerdotalist.' The rules of his 'Society of the Love of Jesus,' for young ladies over sixteen and below thirty, suggested uncomfortable fears, as also his published association with Mr. Wilkinson, of St. Peter's, Eaton-square, and 'Canons Gregory, Ashwell, and Co.,' in support of the Earl Nelson's defunct ultra-Church journal the *Daily Express*.'"

WELSH CHURCHMEN AND THE BURIALS QUESTION.—The first conference for the diocese of St. Asaph was opened at Oswestry on Thursday, under the presidency of the bishop of the diocese. There was a very large attendance, both of lay and clerical members. The bishop, in his inaugural address, dwelt especially upon the subjects of the reform of Convocation and the Burials question. He expressed himself in favour of an improvement in the representation of the clergy in Convocation. There seemed to be a general agreement that without the admixture of the lay element Convocation ought not to have the power to legislate for the Church. They might rest assured that Parliament would never allow the Church to legislate on Church questions without its concurrence. The Church was, after all, fully represented in Parliament and Convocation. Upon the Burial question the Bishop strongly urged a policy of conciliation. He opposed the provision of separate burial-grounds or cemeteries in every parish as tending to perpetuate the line of demarcation between the Church and Dissent, and advocated an extension of the present churchyards, in which he would permit Nonconformists to be buried with such forms as might be approved by their denominations, and with such order as would harmonise with the solemnity of the occasion and the religious sentiments of their brethren. At Friday's meeting papers on the subject of the law of burial were read by the Rev. D. P. Lewis, and a long discussion followed. Various suggestions were made in order to meet the difficulty, and the general tone of the debate was conciliatory. It was urged by most of the speakers that concessions should be made to Dissenters, not as a matter of right, but as an act of indulgence and expediency. Mr. Cecil Raikes, M.P., thought that neither the proposals of Mr. Balfour nor of Mr. Ritchie were adequate to solve the difficulty, which ought to be settled once for all. He confessed he was not prepared with any cut-and-dried scheme of his own. He thought the two great prelates who had, in a certain degree, involved them in this difficulty by their somewhat inconsiderate action in the House of Lords should take the earliest opportunity of ascertaining the views of the clergy at large as to the best way of settling the questions. Mr. Scott Banks supported the claims of the Nonconformists as embodied in Mr. Osborne Morgan's Bill. He did not care whether they granted them as an indulgence or as a right, provided they granted them, and he ridiculed the fear that the freedom of Nonconformists to use their own form of service would give rise to any abuses. At the afternoon meeting there was a discussion of the subject of the rights and duties of the laity, in the course of which a general feeling was manifested that the laity should be allowed a definite voice, either by means of parochial councils or otherwise, in the conduct of the services of the Church.

THE CASE OF THE REV. FERGUS FERGUSON.—The Glasgow Presbytery of the United Presbyterian Church on Monday concluded their consideration of the relevancy of the "libel" against the Rev. Fergus Ferguson, of the Queen's Park United Presbyterian Church. There are six counts in it, charging the rev. gentleman with holding views different from those held by that Church. The Presbytery have found all the counts relevant, and now they will proceed to the trial of Mr. Ferguson. At some of the previous proceedings of the court there was a number of very undignified scenes, of which the following is a specimen. The Rev. R. Cameron, of Glasgow, rose to second a motion, and being frequently interrupted by the Rev. J. Stark, Duntocher, he said, "I deem these interruptions very impertinent, and showing bad manners and a want of sense."—Mr. Stark: "I did not intend to interrupt Mr. Cameron, I am sure. Mr. Cameron should have known that if I said that, I said it to myself as a remark of my own. I would just say this to Mr. Cameron, I did not intend to interrupt him, and that I hope, as I have never paid much attention to any remark of his—("Oh, ho")—he won't do it to mine." ("Oh.")—Mr. Cameron: "I do not take it amiss in Mr. Stark ——"—Mr. Stark: "Do not be more impertinent, if you please."—Mr. Cameron: "We all know Mr. Stark's importance."—The Moderator: "I think these personal remarks should not be made."—Mr. Cameron: "The importance of Mr. Stark is ——"—Mr. Stark: "I have apologised, sir, and do you accept the apology?" (Chair.)—Mr. Cameron: "The importance of Mr. Stark we all know, and his self-importance is still more obvious."—(Great laughter and cries of "Oh.")—The Moderator: "I think it would be well to withdraw that."—Mr. Cameron: "Well, we come now to the definition of the penalty of sin."—The Moderator: "You are requested by the Moderator to withdraw the expression you have used."—Mr. Cameron: "I have been annoyed beyond measure with these interruptions of Mr. Stark."—Mr. Stark: "But I make——"—Mr. Cameron: "Not only to myself, but to others, and I take this manner, public manner, this formal manner, of reproving what I think a breach of good manners." (Applause.)—Mr. Stark: "Sit down, sir, till I am done, and I will show you good manners." (Hereupon Mr. Stark took Mr. Cameron by the shoulders and pushed him off the platform into the passage. Mr. Cameron having recovered from his apparent dread of personal violence, turned round and gazed at Mr. Stark in utter amazement. Several members of the Presbytery instantly sprang to their feet, and waving their arms somewhat excitedly, begged the Moderator to maintain order.) Dr. Brown: "I wish to ask you, Moderator, by whose authority Mr. Stark pushed Mr. Cameron down." (Laughter and applause.)—Dr. Young: "Really, Moderator, I rise to order."—A member: "Put Mr. Stark in his place."—Mr. Stark: "I have the chair."—The Moderator: "I have asked Mr. Cameron to withdraw the expression. I ask Mr. Cameron if he does so now." Mr. Cameron: "I——"—The Moderator: "I put a categorical question." Mr. Cameron: "I withdraw the statement."

Religious and Denominational News.

The Rev. Professor Calderwood will be nominated for the Moderatorship of the United Presbyterian Synod at its meeting this month.

WESLEYANS AND THE LITURGY.—It is stated that the opinion of the proprietors of Wesley College Chapel, Sheffield, is to be taken by voting papers with reference to a proposal to discontinue the use of the Liturgy in the chapel on Sunday mornings. It seems that in the opinion of many the use of the Liturgical service has been productive of harm to Methodism, many of the students on leaving the college joining the Established Church.

A CORNISH CATHEDRAL. — The scheme for building a cathedral for Truro was inaugurated on Friday by a county meeting at Truro, presided over by the Earl of Mount Edgecumbe, lord lieutenant of Cornwall. The Bishop of Truro explained the scheme, which is to build the choir and transept, and leave the completion of the edifice to other generations. Resolutions were passed adopting the recommendations of the committee. The subscription list, which was opened, amounts to about 14,500*l*.

STAMFORD.—The Rev. B. O. Bendall, upon the completion of the twenty-fifth year of his pastorate at Stamford, has been presented, by the members of his church and other friends with a purse of eighty guineas. Mr. Dennis made the presentation, and speeches on the occasion were also made by Mr. W. P. Hare, Mr. Joseph Smith, Mr. Kirby, Mr. Boam, Mr. Cooper, and Mr. Jones. A life-sized portrait of her husband was at the same time presented to Mrs. Bendall by the children of the Sunday-school.

BECKENHAM, KENT.—The foundation-stone of the new church and school was laid on Thursday, April 25, by James Scrutton, Esq., of Bromley. The meeting was a large and successful one. Addresses were delivered, of a congratulatory character, by the Rev. J. Halsey, R. T. Verrall, B.A., A. Mearns, and by the Rev. R. Tuck, B.A., on Congregational principles. The Revs. J. Jones (St. Mary Cray), T. Sissons (Woolwich), A. Tessier (Bromley), D. M. Jenkins (London), and A. Gray Maitland (Sydenham), took part in the service. The ground, and church, and school now being erected will cost 2,300*l*. Towards this amount 2,000*l*. has been already promised; 230*l*. 13s. 6d. of which was placed as an offering on the foundation-stone. S. Morley, Esq., M.P., generously sent a donation of 50*l*.

ALNWICK.—The recognition of Mr. Frederick J. Powicke, late of Spring Hill College, as pastor of the church at Alnwick, took place on Wednesday, the 24th ult. The Rev. G. Hunsworth, M.A., of Kidderminster, read the Scriptures and offered prayer; the Rev. W. F. Callaway, of Birmingham, delivered an address on Congregational principles; the Rev. S. Goodall, of Durham, offered the prayer; and the Rev. Dr. Simon gave the charge to the minister. In the afternoon the Rev. A. Norris, of Tynemouth, took the introductory part of the service, and the Rev. E. R. Conder, M.A., of Leeds, preached the sermon to the people. A numerously-attended *soirée* was held in the evening in the Corn Exchange, when addresses were delivered by the ministers who took part in the preceding services, and other friends.

GOMSHALL, SURREY.—On Good Friday interesting services were held in the pleasant village of Gomshall, when the Rev. Edward E. Cooper, who has for some years past laboured with much success as an evangelist, was recognised as pastor of the church. The Rev. P. J. Turquand, of Walworth, presided, and after prayer by the Rev. Mr. White, the usual questions were asked by the Rev. J. Farren, of Bermondsey; the Rev. J. Hart, of Guildford, offered the prayer. The Rev. J. S. Bright, of Dorking, then gave the charge to the minister, and the service was closed by W. Martin Smith, Esq., of Clapham, who delivered an address on Congregational principles. In the evening a sermon was preached to the people by the Rev. P. J. Turquand. A social meeting was held between the services, when many cheering words of counsel and encouragement were spoken and pleasant references made to the good work which Mr. Cooper had so long carried on in the neighbourhood.

SOUTH STAFFORD CONGREGATIONAL UNION.—The sixty-fourth annual meeting of this association was held on Tuesday, the 23rd ult., in Queen-street Church, Wolverhampton, Rev. T. Hindsley in the chair. The reports of assisted churches were generally satisfactory, and it was resolved to make an energetic canvass of the district with a view to increase subscriptions, so that the work of the Union should not be hindered by the prevailing depression of trade. Resolutions were passed acceding to the proposed federation of county unions for church aid and home mission purposes; approving of a project to amalgamate the North and South Stafford Unions, and appointing a committee to arrange a plan for its accomplishment; affiliating a lay preachers' association to the Union, with a view to co-operation in mission and revival work; and declaring that, in view of the present aspect of public affairs, the adoption by the Government of a warlike policy would be "a great and terrible crime." In the evening a public meeting was held, when addresses were delivered by the Revs. D. J. Hamer (Wolverhampton), T. Pearson (Burton-on-Trent), W. F. Clarkson (Edgbaston), and J. M. Fox (Dudley).

DORSET ASSOCIATION OF CONGREGATIONAL CHURCHES.—The spring meetings of this association were held on Tuesday and Wednesday, April 23 and 24, at Sherborne. On Tuesday evening, at a public meeting, Mr. Charles Pond, of Blandford, chairman of the association for the year, delivered an introductory address on "Co-operation in Christian Work." In this he dealt with some of the weak points of the ministry and of the diaconate, and offered some valuable suggestions in reference to the internal working of individual churches, and their combined action in our associations and unions. Mr. Pond was followed by the Rev. E. Bolton, of Weymouth, who spoke on the "Duty of Confessing Christ," and then the Rev. Walter Ebbs, of West Lulworth, gave an address on the "Hindrances which Prevent the Confession of Christ." At the business meetings on Wednesday morning a resolution was cordially passed in favour of confederating with the Congregational Church Aid and Home Missionary Society. At the subsequent dinner a resolution was passed on the Eastern question, and imploring the Government to preserve the country from the guilt of unrighteous warfare. The references made to Mr. Gladstone's consistency and high principle were received with enthusiastic applause. Repeated reference was made during the course of the several meetings to the loss sustained by the church at Sherborne, and by the association generally, through the removal of the Rev. F. Beckley to Bath. The Rev. W. Densham preached the association sermon on Wednesday evening: the communion service followed. The Rev. B. Gray, of Blandford, presided, in the unavoidable absence of the Rev. J. Keynes, of Wimborne.

THE INDEPENDENT CHURCHES OF MONMOUTHSHIRE.—Proceedings in connection with the annual meeting of the association of English Independent Churches in Monmouthshire commenced at the Victoria-road Congregational Chapel, Newport, on Wednesday evening, when the Rev. Arnold Thomas, of Highbury Chapel, Bristol, preached to a numerous congregation. On Thursday at the business meeting in the morning the Rev. Henry Oliver, B.A., presided. A long conversation took place on the subject of merging the Monmouthshire Association into those of Glamorganshire and Carmarthenshire. A resolution approving of such an amalgamation was proposed and adopted. A resolution was also adopted authorising the executive to prepare a scheme for employing accredited laymen to conduct village preaching in village stations, and in such other places where the worshippers were

not in a position to pay a regular ministry. In the afternoon the Rev. D. Nimmo, of Monmouth, read a paper, entitled, "The Basis of Religious Communion." He dealt more particularly with the peculiar form of thought to which utterance had been given at the meeting of the conference of the Congregational Union, held at Leicester, Mr. Nimmo, contended that the proposed new basis of communion in Congregational Churches was altogether subversive of Evangelical Christianity. The Rev. Mr. Shillito moved a resolution thanking Mr. Nimmo for his excellent paper. It was the feeling of the meeting that the question at issue should be dealt with at the next meeting of the Congregational Union in a firm and decisive manner. Resolutions were also adopted against the war policy of Her Majesty's Government. The Rev. Dr. Rees, of Swansea, preached in the evening, when there was a large assembly present.

OFFORD-ROAD CHAPEL, BARNSBURY.—On the evening of the 23rd ult. the public recognition of the Rev. J. M. Hannay Valentine as pastor of this chapel took place, under the presidency of the Rev. Dr. Allon, supported by the Rev. J. Spencer Edwards, Professor Newth, A. Hannay, W. Roberts, E. White, and other neighbouring ministers. It was announced that letters excusing their absence had been received from the Rev. Messrs. Statham, Chandler, Hollowell, Mark Wilks, and Dr. Parker. After singing, prayer was offered by the Rev. Mr. Price, of Caledonian-road chapel. Dr. Allon then introduced the business of the evening by explaining the difference between the ordination of a minister, which involved a mere formal discussion of topics bearing upon his office, and the recognition of his settlement over a church, which was a ceremony more free and easy in its character, but not less religious. He went on to say that he felt as if he had lived a long time, having witnessedthe settlement of two or three successive pastors over every Congregational church in the district. He rather regretted that these changes occurred so often, because long pastorates had advantages of which he was growing more and more conscious; but the changes had also their advantages in the shape of educational influence. In connection with that place of worship, there had been remarkable types of pastoral life, and strongly contrasted individualities of character. They had had the profound Christian philosophy of Pulsford—(cheers)—the sparkling genius of Paxton Hood—(cheers)—and the practical ability of Jones—(cheers)—and from their new pastor they had every reason to expect great and good and strong service. (Loud cheers.) Proceeding to consider the position of Congregationalism in the district, Dr. Allon could not affect to deny that they had not held their own as they should have done during the last ten or twenty years. The population had increased, in the last twenty-five years, from 51,000 or 52,000 to 252,000, and corresponding provision had not been made for its spiritual wants. Congregationalists had done better than some other denominations, but there was room for improvement all round. But in regard to the ministry they stood on a higher level than ever as to culture and devotedness. Congregationalists had a great work to do in testifying to the freedom and spirituality of Church life, and with their brethren the Baptists they stood in the forefront of that testimony, which was specially needed in these days. Mr. Valentine briefly addressed the meeting, explaining that the reasons of the church for inviting him, or his reasons for accepting the invitation, would not be given, because the decision in such matters rested with God alone; and as to his confession of faith, that would be given in the pulpit from time to time. He would teach what had been helpful to him, and he hoped would be to them. Mr. Hannay, having been introduced by the chairman as a kind of godfather to Mr. Valentine, said that that gentleman had been born the day after his (Mr. Hannay's) ordination, and that he was the first child he had baptized. He had closely watched his career, and could imagine no fuller equipment than his for his work. Mr. Hannay concluded by offering an earnest prayer, after which Professor Newth read a forcible address on a minister's duties. Mr. Roberts then gave some interesting reminiscences of Mr. Valentine's predecessor in his last pastorate at Winchester, and enforced the duty of courage in the presentation of all that a minister held as truth; and the Rev. E. White followed on the best means of reaching skilled artisans, and the urgent necessity in these days for well-defined belief on the part of ministers. The proceedings were brought to a close with prayer by the Rev. Mr. Ellis.

POISON IN THE NURSERY.—Fresh evidence reaches the *Lancet* of the disastrous effects produced by the adulteration of violet powder with white arsenic. A medical man, writing from Dalston, says, that the letter on the subject in last week's issue of the *Lancet* directed his attention to the powder as the probable cause of a recent outbreak of erysipelas affecting four infants under his care. Inquiry confirmed his suspicions, as in each case the source of the powder was the same; and the two specimens which he procured for analysis each showed an adulteration with white arsenic of more than twenty per cent. The Adulteration Act cannot, the *Pall Mall Gazette* supposes, be brought to bear on the manufacturers or purveyors of this poison, and hence the greater need of warning parents of the danger.

Anniversary Meetings.

LEWISHAM CONGREGATIONAL SCHOOL.

The annual meeting and half-yearly election of this school was held at the Memorial Hall, Farringdon-street, yesterday afternoon. In the absence of Mr. Samuel Morley, M.P., the treasurer, the chair was occupied by Mr. J. Kemp-Welch. Amongst those present were the Revs. J. Viney, I. V. Mummery, Professor Newth, W. Tyler, W. Farrer, Dr. Lockhart, Mr. R. F. Potter.

The Rev. J. VINEY read the report, from which it appeared the school was in a very satisfactory condition. The boys had as usual been very successful in the examination, and great praise was given to the headmaster, the Rev. Thomas Rudd, for his able management of the school. A former scholar had recently received the Cobden Prize for the best essay on the construction of machinery. The committee had decided to recommend the admission of lay boarders, in addition to the sons of ministers, to fill up the vacancies, and a lady in Shropshire had given 80*l.*, and purposed investing a sufficient sum to pay for one such boy in perpetuity. The income, including a loan of 250*l.* to meet the deficiency of last year, was 3,072*l.*, and there was a balance in hand of 228*l.* 10s. 6d.

The CHAIRMAN said the object they had in view was very good, and he only regretted their inability to take in more than half the applications through lack of funds. It would be a great advantage to extend the benefits of the school to the sons of laymen, and it would be well for the sons of ministers to mix with the sons of laymen. In losing the services of their honorary secretary, Mr. Viney, they would not lose his goodness and kindness, which would still be exercised on behalf of the institution which he loved so well.

The Rev. J. MORLAIS JONES moved the adoption of the report, which he characterised as complete, comprehensive, and breathing the spirit of love which animated Mr. Viney. The Rev. WILLIAM ROBERTS (Notting Hill) seconded the resolution, which was adopted. Dr. LOCKHART moved a resolution, making an addition to Rule 18, whereby a limited number of lay boarders might be admitted to the institution. He advocated it on the ground that it would increase the funds of the institution, that it would introduce another element to the advantage of the boys, and that the boys of the neighbourhood might receive the advantages which the school afforded. The question had been discussed in the committee for many years, and it seemed a shame that, as they had accommodation for 100 boys, they should only have eighty-six in the institution. The Rev. W. TYLER seconded the resolution. Mr. W. T. REEVE opposed the resolution on the ground that it was contrary to the constitution of the society and the intention of the founders, and would alienate many of the subscribers. But his amendment was not seconded, and the resolution was carried with a rider suggested by Professor Newth "that no minister's son be thereby kept out if otherwise practical to be received." The Rev. I. V. Mummery then read an address to the Rev. Josiah Viney, on his retirement from the office of hon. sec., expressing the sense of the committee on the services he had rendered to the school. The address, which was handsomely illuminated and framed, was then presented to Mr. Viney by the Chairman in congratulatory terms, and was suitably acknowledged by that gentleman, who said that the motives which had actuated him in accepting the office of hon. secretary fourteen years ago, were firstly his desire to render some service to his poorer ministerial brethren in the country, and, secondly, his desire to come into contact with and to influence the young lads.

Mr. R. F. POTTER congratulated Mr. Viney on his appointment as president of the school, and presented him in that capacity with a cheque for ten guineas in aid of the funds of the school. A vote of thanks to the chairman was adopted on the motion of the Rev. S. HEBDITCH, seconded by Mr. VINEY, and the election of eight boys then took place.

THE CHURCH MISSIONARY SOCIETY.

The anniversary meeting of this institution was held in Exeter Hall yesterday morning, which was well filled on the occasion. The chair was taken by the president, the Earl of Chichester. The report, which was read by the secretary, the Rev. Mr. Wright, stated that during the last year the receipts had been 207,053*l.*, against 175,993*l.* last year. Only six missionary candidates had, however, been received this year. Many names had been added to the list of vice-presidents, and the death-roll of the year had been an unusually heavy one, both as regards the friends of the society at home and the missionaries abroad—of the latter two had suffered by the stroke of martyrdom, Lieut. Shergold Smith and Mr. O'Neil. At Bonny a native Christian had also been added to the noble army of martyrs. At Sierra Leone the society's work among the Mahomedans was very interesting and hopeful. In East Africa the freed slaves entrusted to the society's care were receiving Christian instruction. As to the Nyanza mission, it was stated that the unspeakably sad tidings had spread far and wide, and had stirred deep sympathy. In the Mediterranean there had been a large and unavoidable increase of expenditure. In Persia it was found that there was much need of a medical missionary. In Northern India the mission required much to be strengthened. The Punjab mission was carried on with the energy which had distinguished it from the first. In South India, in many places, the famine had dispersed the native Christians. At Ceylon the anxieties which pressed upon them had been removed. In China the results of several years' steady effort were now beginning to show themselves. In Japan they had now eighty-eight converts. In New Zealand, during last year, Maori Christendom had shown undeniable signs of strength and growth. In North-West America, Archdeacon Kirby reported marked earnestness and a spirit of great liberality. More men were, however, required for the North Pacific mission. The report ended by regretting that there was still an expenditure of £4,000 over income, and intimating the belief of the committee that there is as yet a great work for them to do. In his opening speech the Earl of Chichester said that while the report was read it had occurred to his own mind, as it probably had to those of many more, that its character much resembled the life of the believer beset with trial, and disappointment, and sorrow, but at the same time full of progress, and in the end triumphant. The effect of those trials should be to make them steadfast, always abounding in the work of the Lord. He could not but refer to those two brethren who had died in the service of their Master, and in honourably averting the tyranny of the strong over the weak. The Bishop of Sydney, who moved the first resolution, regarded the meetings of the Church Missionary Society as the revival of true Protestantism in their midst. Canon MILLER, speaking of Stanley, the African exploror, said they owed him a great debt, and denied that the recent disasters were to be attributed to him. Sir W. HILL spoke of the work he had seen accomplished by the agents of the society while on his travels, and referred to the influence which England wielded as the promoter of Christianity as greater than that acquired by her most extensive military preparations. The remaining speakers were the Bishop of Saskatchewan, a native minister from Madras, and Canon Martin (vicar of Newcastle-upon-Tyne). It seems the society has now 179 stations, with 203 European 182 native-born clergymen.

BAPTIST HOME AND IRISH MISSION SOCIETY.

The annual meeting of this society was held at Bloomsbury Chapel yesterday evening, Mr. G. H. Leonard, of Bristol, in the chair. After prayer by the Rev. Dr. Stock, the Chairman referred to the operations of the society, and trusted that as Baptists they would be ready to take their share of evangelistic effort, especially in the Black country. The report, which was then read by the secretary, the Rev. Mr. Millard, referred to the losses sustained by the death of friends and to operations in Ireland. At Belfast colporteurs were employed, and it was expected a new place of worship would be opened next year. Much good had also been done there by the visit of the deputation from England. They had seventeen principal stations, 211 sub-stations, with twenty-one missionaries and other persons, and with an average of 6,000 hearers. In England they supported twenty-five churches; then they indirectly supported twenty-eight churches. The average number of hearers was 7,500, 3,038 Sunday-scholars, 2,856 members, of whom 206 have been added during the year. The cost attending operations in England and Ireland amounted to £5,215. Resolutions in favour of the objects of the society were moved and supported by the Revs. Mr. Bloomfield, of Gloucester, Charles Williams, of Accrington, W. Cuff, of Shoreditch, and the meeting, which was well attended and enthusiastic, came to an end.

Correspondence.

A LADIES' MEMORIAL.

To the Editor of the Nonconformist.

SIR,—A memorial on behalf of Peace, from women to Her Majesty is in course of signature. It is worded as follows:—

Your memorialists humbly represent that in the present state of Europe the best security for the maintenance of peace and the protection of the interests of the Empire is to be found in the meeting of a Conference or Congress of Representatives of the European Powers. Your memorialists therefore humbly pray that Your Majesty will use your royal influence to promote the meeting of such a Conference or Congress, and to direct your representative to join in its deliberations in a friendly spirit, so as to establish an equitable European peace.

Signatures to this memorial are earnestly solicited. The time is short, and all who are disposed to sign are requested to signify their wish without delay, and to obtain as many signatures as possible. Copies of the memorial may be had of Miss A. Shore, Fir-grove, Sunninghill; Mrs. Massey, 41, Argyll-road, Kensington; Mrs. Tremenhere, 1, Porchester-place, W.; Miss C. A. Biggs, 19, Notting Hill-square; and Miss Albert, 18, Bedford-gardens, W., to be returned to either of the above-named ladies not later than Tuesday, May 7. The following ladies, among others, have already signed the memorial:—Mrs. Thomas Taylor, Mrs. Shore, Dr. Louisa Atkins, Miss Anna Swanwick, Miss Bernard (Girton), Mrs. John Hullah, Mrs. Cairnes, Mrs. W.

Grey, Miss Shirreff, Mrs. Garrett-Anderson, M.D., Miss Buss, Mrs. W. Burbury, Mrs. Southey, Dowager Lady Young, Mrs. Burne Jones, Mrs. R. H. Hutton, Mrs. Augusta Webster, Miss Carlyle Aitken, Lady Constance Shaw-Lefevre, Mrs. Eiloart, Mrs. Isa Craig Knox, Mrs. Allingham, Mrs. E. Maurice, Miss Edith Pechey, M.D., and Miss Catharine Marsh.—I am, Sir, &c.,

ARABELLA SHORE.

Fir-grove, April 27.

"THE ORIGIN AND GROWTH OF RELIGION."

On Thursday Professor F. Max Müller, M.A., commenced a course of seven lectures, delivered at the request of the Hibbert trustees, in the Chapter House, Westminster Abbey, on the origin and growth of religion as illustrated by the religions of India. The lecture was originally arranged to be delivered at five o'clock in the afternoon, but so large was the number of applications for tickets of admission that an alteration had to be made, and Professor Max Müller read the lecture twice, once in the morning, and then again in the afternoon, on both occasions the Chapter House being crowded, the audience including dignitaries and other clergy of the Established Church, and eminent Nonconformists divines of various persuasions. Amongst these were the Bishop of Adelaide, the Dean of Westminster, Canons Farrar and Duckworth, and the Rev. Dr. Martineau. At least half the audience were ladies.

The first lecture dealt with "The Perception of the Infinite." Professor Max Müller commenced by asking how was it that we had a religion. This was a question which had not been asked for the first time in these latter days, but it was, nevertheless, a question which sounded startling even to ears that had been hardened by the din of many battles fought for the conquest of truth. Sensation, perception, imagination, reasoning—everything, in fact, which existed in our own consciousness—had had to defend the right and reason of its existence; but the question why we believed, why we were, or imagined we were, conscious of things which we could neither perceive with our senses nor conceive with our reason, had seldom received, even from the greatest philosophers, that attention which it seemed so fully to deserve. What could be less satisfactory than the manner in which this problem had been lately pushed into the foreground of public controversy? Strauss—in many respects a most acute reasoner—put before them in his last work, "The Old and New Faith," the question, "Have we still any religion?" To a challenge put in this form the only answer that could be given would be an appeal to statistics, and here they would be soon told that out of a hundred thousand people there was hardly one who professed to be without religion. If another answer was wanted, the question ought to have been put in a different form; and Strauss ought before all things to have told them clearly what he himself understood by religion. He ought to have defined religion, both in its psychological and historical development. But what did he do instead? He simply took the old definition which Schleiermacher gave of religion, viz., that it consisted in a feeling of absolute dependence, and he supplemented it by a definition of Feuerbach's, that the essence of all religion is covetousness, which manifested itself in prayer, sacrifice, and faith. He then concluded, because there was less of prayer, crossing, and attending mass in our days than in the Middle Ages, that therefore there was but little left of real piety and religion. But where had Strauss or anybody else proved that true religion manifested itself in prayer, crossing, and attending mass only, and that all who did not pray, or cross themselves, or attend mass, had no longer any religion at all, and no belief in God? Strauss himself was so completely in the dark as to the true essence of religion, that when, at the end of the second chapter of his book, he asked himself whether he had still a religion, he could only answer "Yes or No, according as you understand it." Now, this was the very point which ought to have been determined first—namely, what they ought to understand by religion. Religion was not a new invention. It was, if not as old as the world, at least as old as the world we knew. The oldest literary documents are almost everywhere religious; and, whether they descended to the lowest roots of their own intellectual growth, or ascended to the loftiest heights of modern speculation, everywhere they found religion was a power which confused and conquered even those who thought they had conquered it. Such a power did not escape the keen-eyed philosophers of ancient Greece. They, to whom the world of thought seemed to have been as serene and transparent as the air which revealed the sea, the shore, and the sky of Athens, were startled at a very early time by the presence of religion, as by the appearance of a phantom which they could not explain. Here was the beginning of the science of religion, which was not, as had often been said, a science of to-day or of yesterday. In a certain sense, the science of religion was as little a modern invention as religion itself. Wherever there was human life there was religion, and wherever there was religion the question where it came from could not long be suppressed. With regard to religion, it was, no doubt, extremely difficult to give a definition. The word rose to the surface thousands of years ago; it was retained while what was meant by it went on changing from century to century, and it was now often applied to the very opposite of what it was originally intended to signify. It was useless with words of this kind to appeal to their etymological meaning. It must be clear that when they had to use words which had had a long history of their own, they could neither use them in their primitive etymological meaning, nor could they use them at one and the same time in all the senses through which they had passed. It was utterly useless to say, for instance, that religion meant this, and did not mean that; that it meant faith, or worship, or ecstatic vision, and that it did not mean fear or hope or surmise or reverence of the gods. Religion might mean all this, perhaps at one time or the other the name was used in every one of these meanings, but who had a right to say that religion should at present or in future have one of these meanings and one only? Kant might be perfectly right in saying that religion ought to be morality, and Fichte, Kant's immediate successor, might be perfectly right in saying that it ought to be knowledge, but he protested against either the one or the other being taken as a satisfactory definition of what is or was universally meant by the word religion. There was another view, according to which religion consisted in the worship of divine beings, and it had been held by many writers to be impossible that a religion should exist without some outward forms, without what was called a *cultus*. A religious reformer had a perfect right to say so, but the historian of religion could easily point out that religions had existed and do exist still without any signs of external worship. They would see that each definition of religion, as soon as it was started, seemed at once to provoke another, which met it by a flat denial. There seemed to be almost as many definitions of religion as there were religions in the world, and there was almost the same hostility between those who maintained these different definitions as there was between the believers in different religions. What, then, was to be done. Was it really impossible to give a definition of religion that should be applicable to all that had ever been called religion or by some similar name? He believed it was, and in 1873 he tried to define the subjective side of religion, or what was commonly called faith, by saying, "Religion is a mental faculty which, independent of, nay—in spite of—sense and reason, enables men to apprehend the Infinite under different names and under varying disguises. Without that faculty no religion—not even the lowest worship of idols and fetishes, would be possible; and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God." He fully admitted the force of many objections which had been raised against that definition, but he still thought that the kernel of it was sound. He should not call it now an exhaustive definition, but it supplied such characteristics as would enable them to distinguish between religious consciousness on one side and sensuous and rational knowledge on the other. But there was a large class not only of philosophers by profession, but of independent thinkers, in all classes of society, who look upon any attempt at defining religion as perfectly useless, who would not listen even to a discussion whether one religion was false or another true, but who simply denied the possibility of any religion whatsoever, on the ground that men could not comprehend what was infinite; while all religions, however they might differ on other points, agreed in this, that their objects transcended, either partially or entirely, the apprehensive and comprehensive powers of our consciousness. This was the ground on which what was now called positive philosophy took its stand, as denying the possibility of religion and challenging all who admit any source of knowledge, except sense and reason, to produce their credentials. This was not a new challenge, nor was the ground on which the battle had to be fought new. It was the old battle-field measured out long ago by Kant, only that the one opening which was still left in his time, viz., the absolute certainty of moral truth, and through it the certainty of the existence of a God, was now closed up. There was no escape in that direction. The battle between those who believe in something which transcended our senses and our reason, who claimed for man the possession of a faculty or potential energy for apprehending the Infinite, and those who denied it on purely psychological grounds, must end in the victory of one and the surrender of the other party. Let it be granted that all our knowledge began with the senses, and that out of that material, supplied by the senses, reason built up its marvellous structure; and, let it be likewise admitted that, as all the materials which reason used for that purpose were finite, reason, if kept within proper bounds, could never supply them with a conception of the Infinite. The first question, however, he asked was, Were all the materials which the senses supplied finite, and finite only? He agreed with his adversaries that, if the Infinite had not from the very first been present in our sensuous perceptions, such a word as Infinite would convey no meaning—it would be a sound, and nothing else. But for that very reason he felt it incumbent upon him to show the presentiment of the Infinite rested on the sentiment of the finite, and had its real roots in the real, though not yet fully apprehended presence of the Infinite in all our sensuous perceptions of the finite. What he held was that with every finite perception there was a concomitant perception, or if that word should seem too strong a concomitant sentiment or presentiment of the Infinite, that from the very first act of touch, or hearing, or sight, we were brought in contact not only with the visible, but also at the same time with an invisible universe. They had been told again and again a finite mind could not grasp the Infinite, and that, therefore, they ought to take their Bible and Prayer-book and rest here and be thankful. This would, indeed, be taking a despairing view both of ourselves and of our Bible and Prayer-book. They would find that from the first dawn of history, and from the first dawn of their own individual consciousness, they had always been face to face with the Infinite. There might be much error in all the names that man had given to the Infinite, but even the history of error was full of useful lessons. After they had seen how it was possible for man to gain a presentiment of something beyond the finite they should watch him looking for the Infinite in mountains, trees, and rivers, in the storm and lightning, in the moon and the sun, in the sky and what was beyond the sky, trying name after name to comprehend it, calling it Thunderer, Bringer of Light, Wielder of the Thunderbolt, Giver of the Rain, Bestower of Food and Life, and after a time speaking of it as Maker, Ruler, and Preserver, King and Father, Lord of Lords, God of Gods, Cause of Causes, the Eternal, the Unknown, the Unknowable.

ELECTION INTELLIGENCE.

The election for Tamworth on Thursday resulted in a signal Liberal victory. The numbers were declared to be as follows at the close of the poll:—

Mr. Hamar Bass (L.)	1,186
Col. the Hon. F. C. Bridgman (C.) ...	607
Majority for Mr. Bass	579

The declaration of the poll from the Town Hall was received with an outburst of cheering. Colonel Bridgman, the defeated candidate, thanked his supporters, and said he would take his beating as an English soldier should. Mr. Bass afterwards appeared in an open carriage, and addressed the electors. The hon. gentleman was accompanied by his brother, Mr. Arthur Bass, M.P. for East Staffordshire. Mr. Bass had a most enthusiastic reception. He thanked the electors for the magnificent position in which they had placed him. They had, he said, achieved a marvellous triumph, for ten days ago, when he arrived in Tamworth, he was told a Liberal would have no chance. At the general election in 1874 the result of the polling was as follows:—

Sir R. Peel (C.)	1,089
R. W. Hanbury (C.)	1,086
H. Hawkes (L.)	448
C. Butt, Q.C. (L.)	209

Addressing a meeting of electors at Kidsgrove, North Staffordshire, on Friday, Mr. Hanbury, M.P., who recently resigned his seat for Tamworth, expressed it as his honest conviction that at the late election the borough had sold itself for beer, and that had a donkey been run with the name of Bass or Allsopp on it, the electors would have voted for it.

Mr. Roebuck, M.P., has intimated his willingness to stand again for Sheffield in the event of a general election. He says that he would gladly retire, but to do so in a great crisis like the present would be paltry cowardice.

A joint meeting of the candidates for South Northumberland, and of their principal supporters, was held on Thursday at Newcastle, with the view of ascertaining whether some arrangement could be made respecting the occupation of the seat for which Mr. Grey and Mr. Ridley were both returned, and to consider the steps necessary to obtain a decision. The conference was, however, without practical result.

Mr. F. Pennington, who, with Mr. Hopwood, Q.C., has represented Stockport since the general election of 1874, has intimated to the leaders of the Liberal party in that borough that it is his intention to retire from Parliamentary life at the dissolution.

Colonel Beresford, one of the M.P.'s for Southwark, has issued his address to the electors announcing his intention to resign his seat, the reasons assigned being failing health and the serious illness of a member of his family. A meeting of Conservative electors has declined to accept his resignation.

The resident members of Oxford University who are favourable to the election of Mr. Talbot to succeed Mr. Hardy in the representation of the University have appointed a committee, of which the President of St. John's College is chairman, and the Master of Pembroke College and Professor Stubbs vice-chairmen, to watch over his interests. The committee have commenced their labours, sitting daily. Professor Smith's committee meet at Corpus Christi College.

Several names are mentioned in connection with the seat for County Down, which is vacant by the death of Mr. Sharman Crawford. The Conservatives will bring forward Lord Castlereagh, son of the Marquis of Londonderry, and there is some probability that his opponent will be Mr. W. D. Andrew, Q.C.

There will probably be a spirited contest for the representation of Clare County, vacant by Sir Bryan O'Loghlin's acceptance of a post in Victoria. Mr. J. N. Burton is already canvassing in the Liberal interest, and it is believed The O'Gorman Mahon will also come forward. Mr. Reeves is mentioned as a candidate on Liberal-Conservative principles.

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Chairman: Sir CHARLES REED, LL.D., F.S.A.

Speakers: John MacGregor, Esq. (Rob Roy), to move the adoption of the Report; the Rev. Theodore Monod, on "Christian Work in France"; the Rev. Newman Hall, LL.B., on "The Value of Tract Distribution"; the Rev. Canon Fleming, B.D., on "The Relation of the Religious Tract Society to the Literature of the Day"; the Rev. T. P. Hughes, of Peshawur, on "The Tract Society in India."

Reserved Seat Tickets may be had on application to the Secretaries, 56, Paternoster row, London.

The ANNIVERSARY SERMONS will be preached as follows:—

On SUNDAY MORNING, MAY 5, 1878, by the Right Rev. the BISHOP of SODOR and MAN, at ST. MICHAEL'S CHURCH, CHESTER SQUARE, S.W. Divine Service to commence at Eleven o'clock; and on SUNDAY MORNING, MAY 12, by the Rev. DAVID MACEWAN, D.D., at TRINITY PRESBYTERIAN CHURCH, CLAPHAM ROAD, S.W., Divine Service to commence at Eleven o'clock.

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LONDON MISSIONARY SOCIETY.

ANNIVERSARY SERVICES AS UNDER.

MONDAY, MAY 6TH.

1. Morning.—Prayer Meeting, for one hour, in the Board Room of the Mission House, Blomfield-street, specially to implore the Divine blessing on the several Services of the Anniversary, at Half-past Seven o'clock.
2. Afternoon.—The Annual Meeting of Directors will be held at the Mission House, Blomfield-street, at Three o'clock.

WEDNESDAY, MAY 8TH.

1. Morning.—In Union Chapel, Islington (the Rev. Dr. Allon's). The Annual Sermon will be preached by the Rev. Alexander Hannay. Service to commence at Eleven o'clock.
2. Evening.—In Christ Church, Westminster Bridge-road (Rev. Newman Hall's), the Sermon to Young Men and others will be preached by the Rev. R. W. Dale, M.A., of Birmingham. Service to commence at Seven o'clock.

No Tickets required for the Sermons.

THURSDAY, MAY 9TH.

Morning.—The Annual General Meeting of the Members of the Society will be held in Exeter Hall, to appoint a Treasurer, Secretaries, and Directors; and to receive the Annual Report, with Audited Accounts. The Chair will be taken, at Ten o'clock, by

SAMUEL MORLEY, Esq., M.P.

Tickets can be obtained at the Mission House.

LORD'S DAY, MAY 12TH.

MISSIONARY SERMONS will be preached on behalf of this Society at various chapels in London and its vicinity; particulars in May magazine.

ROBERT ROBINSON,
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Mission House, Blomfield-street, E.C., April 23, 1878.

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TO CORRESPONDENTS.

We beg to acknowledge the receipt of 1*l.* 1s. from "M. Dear" and "J. B. May" as a contribution to the fund now being raised for the widow and family of Mr. J. H. Gordon, the late lecturer of the Liberation Society.

J. T. WARAKER, Toowoomba.—P.O.O. for 1*l.* 3s. 2d., subscription for 1878, received with thanks.

In order to make room for a full report of the proceedings of the Council and of the annual meeting of the Liberation Society, the next number of the NONCONFORMIST will appear on

THURSDAY, MAY 9.

instead of Wednesday. Subscribers are respectfully requested to take note of the change.

The Nonconformist.

WEDNESDAY, MAY 1, 1878.

THE WEEK.

AFTER a fortnight of confusing and contradictory telegrams, relative to which we have been able to obtain no reliable information through a Parliament which is doomed to silence for still another week, a Cabinet Minister has spoken. But Mr. Gathorne Hardy, in his elaborate speech at Bradford, threw no real light upon the Eastern crisis. He was fearless in his historical criticism, indignant in his protestation against the imputation of warlike tendencies, eloquent upon the fine spirit of the population of the "vast empire" ruled by Queen Victoria; and rash in suggesting that England had a special and exclusive quarrel with Russia; but he had not a word to say that indicates the policy of Her Majesty's Ministers, save that they adhere to Lord Salisbury's Circular, that they take their stand upon the treaties of 1856 and 1871, that they are still unable to regard the Treaty of San Stefano as containing "a single element of permanent peace," and that they resolutely adhere to the declaration appended to the Treaty of 1871, affirming the principle that treaties cannot be set aside by one of the signataries without the consent of the rest, as "a condition of the simplest honesty and fair play," and with the view of securing "a durable peace." Judging by the tenour, and still more by the tone of this speech—and Mr. Hardy must be conversant with the latest phase of the negotiations—we must conclude that time is simply being wasted by our Government in demanding what they know they cannot get in their own particular way, and in resolutely refusing what they can get.

The Secretary for India was cautious enough to add one saving clause to his description of the Treaty of San Stefano. "I do not say," he remarked, "that it cannot be modified so as to bring about a permanent peace." The right hon. gentleman did not, however, hint that Russia was disposed to make very substantial concessions—his supreme object being to urge that those concessions must come about only in one way, and that the most humiliating to Russian pride. But *is* the Czar anxious to surrender, for the sake of a permanent settlement, some of the most important provisions of the treaty? The question is one of unspeakable importance at this very serious crisis. The *Agence Russe*—a semi-official organ—corroborated by the correspondent of the *Times* at St. Petersburg, declares that Russia "is ready to modify its programme" as set forth in the treaty "if good reasons for a change can be produced." And these are the definite concessions the Cabinet of St. Petersburg is, it is explicitly stated, prepared to make:—The frontier of Bulgaria might be determined by an International Commission according to the nationality of the inhabitants. The exaggerated fears of Russian influence in the new principality might be calmed by putting a European Commission in the place of Russian commissaries. The Russian occupation might be diminished in amount and shortened in duration; and if the new principality is considered dangerously large, it might be cut longitudinally into two halves, as Lord Salisbury proposed at the Conference of Constantinople. For the payment of a pecuniary indemnity a European Syndicate might be created which would take into consideration former creditors as well as indemnity claims. With regard to territorial compensation in Asia Minor, Kars and Batoum are alone considered very important, and on all other points an arrangement could be made. And, finally, the Czar will, we are told, be quite satisfied with the recovery of "the small part of Bessarabian territory which is inhabited by a Russian population." We do not learn that these vital concessions have been formally submitted to Her Majesty's Government, nor that they have not. If they have, to insist upon the acceptance of a mere formula as the condition of entering Congress—a formula, the acceptance of which under present circumstances would be obnoxious to public opinion in Russia—would be a gross iniquity on the part of our Government, for it looks as if Lord Beaconsfield and his colleagues are resolved either to humiliate Russia or kindle a European war.

To that issue we seem to be drawing nearer and nearer. Negotiations are indeed still going on languidly, although both Prince Gortschakoff and Prince Bismarck are for the present disabled. But the warlike preparations on both sides are unremitting. The First Army Corps at Aldershot has received orders to be ready for immediate embarkation; the second is almost completely organised; and the public have heard of Mr. Gathorne Hardy's complacent boast that 70,000 well-equipped troops are prepared to take the field. Then there is a large squadron of ironclads being got ready for service in the Baltic, and this morning we hear of the sailing from Bombay of the first detachment of native Indian troops, with five months' stores, for the Mediterranean, to be followed by other regiments till some 7,000 men are embarked. These, we are told, are only the precursors of a great force, which the Indian Government are prepared, if needs be, to send to Europe. Yet Mr. Hardy protests with horror at the idea of England being pushed to the verge of war!

The news from Roumania is less disquieting. The Bucharest Government have given directions for the faithful carrying out of the Convention with Russia for the transit of Muscovite troops through the Principality; and although the Roumanian army has been withdrawn to the neighbourhood of the Carpathians, there is reason to believe that the concessions which the Czar is prepared to make relative to the Bessarabian territory have had a tranquillising effect upon Prince Charles and his Ministers. At Vienna the report is once again revived that Austria and Russia have come to an understanding, and that an Austrian army is about to be sent to occupy Bosnia and Herzegovina, despite the protests of the Porte. But no movement of troops has yet been made, and no steps in the direction of mobilisation can be taken till the money grants have been sanctioned by the two legislatures at Vienna and Pesth, and there is no indication that the objections of Hungary to the policy of annexing new territory to the Empire have been overcome. The action of the Vienna Government in Bosnia will not be hastened by the news that Italy is making warlike preparations, with a view to make a descent upon the Albanian coast should Austria decide upon occupying Turkish territory.

The danger of the situation is illustrated by the report from Constantinople that there has been a serious collision between Russian and Turkish soldiers outside the fortifications of that city, in which eighty were wounded on both sides. Probably this incident will induce General Todleben, who has succeeded the Grand Duke Nicholas in the command at San Stefano, to hasten the carrying out of his own views for the removal of the Russian forces to the lines of Tchataldja. It is said that the St. Petersburg Government are quite disposed to sanction this course, and that the negotiations for a mutual withdrawal of Russian troops and English ironclads are making satisfactory progress.

It is clear that this country will not be committed to war without renewed and energetic protests. Throughout the Easter recess there have been remarkable indications of the alarm and disapproval which Lord Beaconsfield's policy has excited—a policy which, as Mr. Jacob Bright felicitously remarks, professes "infinite care for a dead treaty, and infinite carelessness for living men." Yesterday there was a Conference at Manchester, attended by more than 1,800 delegates from Liberal organisations in the North of England, and followed by a great public meeting in the Free Trade Hall, presided over by Mr. John Bright. The right hon. gentleman in concluding his eloquent speech, pointedly asked "Does anybody understand European law outside these islands? Europe repudiates our European law." We stand alone amongst the Powers in our particular demands upon Russia, and are undertaking the gratuitous championship of a formula or principle which no other country of Europe deems to be of paramount importance, or is prepared to join us in enforcing. Yesterday, also, there was a great meeting at Brierley Hill, at which Mr. Chamberlain was the principal speaker, and even the *Times*—which has lately gone round to the side of the Government, though now somewhat alarmed at the present menacing aspect of affairs—is ready to admit that the hon. member for Birmingham asserts a vital principle when he demands that before entering upon war, or a course which tends to war, we should have a distinct conception of the object we have in view, and should be certain, not merely that this object is a legitimate one, but that it is of sufficient importance to justify the cost of war. The *Times* is good enough to allow that "beyond all question, a very momentous issue is presented to the country for decision—an issue upon which not only the interests of this country, but the whole course of affairs in the East for at least a generation, may depend," and that "those who think that our Government have taken up false ground are bound to make their voice heard before the irrevocable words have been spoken which would pledge the country to maintain that ground at any sacrifice." Evidently the renewed protests against the policy of the Government, by carrying out which this country is, as Lord Derby says, "rushing into war," are beginning to tell with some effect. To-morrow there will be a great conference of the opponents of war with Russia at Birmingham, which will be followed by trades' demonstrations at Liverpool and Glasgow, and by a meeting of delegates from agricultural associations. In these cases the war party amongst us cannot stifle opinion, and possibly even Lord Beaconsfield may shrink from committing this country to a great war to which at least one-half of the population is decidedly averse.

The result of the Tamworth election, following hard upon the close contest in South Northumberland, may possibly open the eyes of our reckless Ministers. In that borough, where two Conservatives were returned in 1874 by majorities of more than two to one, the conditions were reversed last week—Mr. Bass, the Liberal candidate, being elected by 1,186 votes, against 607 given to his opponent, Colonel Bridgman. Tamworth is, probably, the type of many of our smaller boroughs, in which the long-continued depression of trade, owing greatly to the action taken by the Government in the Eastern Question, has made the sober portion of the constituency think and inquire whether a war policy is required by the exigencies of the case, and whether it is necessary that Europe should be wrapped in the flames of war, and the vital interests of Englishmen sacrificed, in order that the crotchets of an ambitious Prime Minister may be carried out.

THE OXFORD UNIVERSITY COMMISSION.

The *Daily News* thinks that the statement of the Oxford University Commissioners which has been issued will disappoint a good many people and relieve a good many others. Those who hoped and those who feared that Oxford, by the agency of the most steady-going of commissions, acting under the most undecided of instructions, would be transformed into a copy of a German or a Scotch University will find themselves much deceived. Those who anticipated a paradise of research on the Laputa principle will, it is to be feared, be far from contented. Still less will those who were sanguine enough to dream that Lord Selborne and his colleagues would evolve some entirely new idea of a university be satisfied. Lastly, it is exceedingly probable that specialists in different arts and sciences will each be doubtful whether due importance has been attached to his own subject. All this was unavoidable, and even those who do not rank in any of these classes may possibly be disappointed at the somewhat vague and suggestive rather than positive or imperative character of the document. Supposing its proposals to be at once carried out, the *News* does not see that any change will be necessarily effected in the life or studies of a single undergraduate. There will be more professors to go to, but not more reason for going to them, and when the undergraduate has got his degree and his fellowship, prize or other, his duties and ways will be very much what they are at present. The general impression produced by a perusal of the document is that Oxford, though not much altered as a place of education, is likely to be considerably altered as a place of study.

PROTECTION IN A NEW FORM.

An incident has just occurred which ought to satisfy even the farmers, that foreign cattle which there is any reason or no reason at all to suspect of being diseased may be very vigorously dealt with under the existing regulations. At Newcastle-on-Tyne four hundred animals were landed the other day. They came from Denmark—a country where the greatest vigilance is exercised in preventing the shipment of cattle whose condition might in any way tend to bring discredit upon the Danish grazing grounds. An inspector was, of course, at hand to see that the herd was free from disease. All but one stood the test of his scrutiny. The supposed invalid betrayed symptoms which raised a suspicion that it was suffering from pleuro-pneumonia, and the inspector ordered the whole cargo to be stopped at the sanatorium. The Veterinary Department of the Privy Council was promptly communicated with, and an official was sent down without delay to ascertain how the case stood. It was then discovered that the suspected beast was quite healthy, or, at all events, bore no taint of pleuro-pneumonia or any other infectious disease, and the embargo was removed. The local inspector, of course, simply did his duty in stopping the four hundred animals. He was wrong in his diagnosis, but having, as he supposed, reason to believe that it was a case of pleuro-pneumonia, he was bound to put the whole herd in quarantine. But the farmers probably never trouble themselves about the cost to the public at which these regulations are enforced. In consequence of the stoppage of this cargo beef went up sixpence the imperial stone in the Newcastle market, and it is estimated that the shippers will lose 1,000*l.* through the delay arising from the mistake made by the inspector. Of course, under the Duke of Richmond's bill, loss of this kind would be impossible, and for the sufficient reason that there would be no foreign live cattle to keep back from the market. Surprising, however, as it may seem to the farmers, neither consumers nor importers will be prepared to purchase immunity from these vexations and losses on the terms proposed by the Government. It is hard to bear the existing regulations; but the absolute prohibition of all movement inland of foreign animals would make it harder still for the great mass of the people to do business with the butcher.—*Manchester Guardian.*

The annual Synod of the Presbyterian Church of England was opened on Monday evening in Grosvenor-square Church, in Manchester. A sermon was preached by the Rev. Dr. M'Kerrow, the retiring moderator, after which the moderator for the ensuing year (the Rev. Professor Chalmers) was introduced, and delivered an address.

The cotton strike continues, and the masters have refused a proposal to submit the dispute to arbitration. At Blackburn the operatives on strike maintain order; but at Burnley a millowner has been mobbed, and popular feeling is stated to run strongly against the masters.

The *Standard* hears from Aldershot that it is understood that Her Majesty has expressed her intention of naming an early day to review the First Army Corps in its now complete state.

Victor Hugo's new poem, "Le Pape," has just appeared. It pictures the Pope—or rather a Pope, for it does not point to any particular Pontiff—as having a long dream. Treading in the steps of Christ, he mixes with and succours the poor and afflicted, eschews all pomp, interposes between two hostile armies and prevents bloodshed, saves the malefactor from the scaffold, and finally quits Rome for Jerusalem. He wakes up, declares he has had a frightful dream, and clings to the Syllabus and worldly state.

THE CRISIS ON THE EASTERN QUESTION.

THE NEGOTIATIONS.

It is stated from Berlin that the negotiations for the withdrawal of the English fleet and the Russian army from the neighbourhood of Constantinople are now proceeding by direct communication between the Governments of London and St. Petersburg in a satisfactory manner. The Russians will retire to a line stretching from Adrianople to Dede Agatch—the line of the Maritza.

The Russian Agency states that the negotiations commenced by Germany are being amicably and confidentially continued between the Cabinets. To insure the success of the Congress there will be a previous exchange of ideas between them on the principal questions. During this time the preliminary Conference will settle the formalities of the meeting of the Congress. The version recently given of the present state of the negotiations is not entirely accurate. The Ambassadors at Berlin have not received the invitation of which the text was given, for the object at the preliminary Conference is to draw up that invitation. England no longer demands merely the recognition by Russia of the European character of the questions created by recent events in the East, for Prince Gortschakoff's Memorandum is the absolute public and official attestation of that recognition.

The St. Petersburg correspondent of the *Times* says that the formula at first suggested as the basis for a Congress was not accepted by the Cabinet of London, and a new one has been invented. The former was that the Powers should meet to consider the changes to be introduced into the Treaties of 1856 and 1871 in consequence of recent events. The new one is to consider the Treaties of 1856 and 1871 in relation to the Treaty of San Stefano. The correspondent adds that it is becoming more and more difficult to understand the aim and functions of the proposed preliminary Conference. Perhaps its real function will be to put into official form the negotiations which at present are being conducted confidentially and indirectly through Berlin.

It is admitted in despatches from St. Petersburg that there is "some truth" in the rumours that Prince Bismarck has retired from the position of mediator between the English and Russian Governments. The principle of the simultaneous withdrawal of the Russian and British forces from the neighbourhood of Constantinople having been accepted, the German Chancellor, it is said, thinks that negotiations on matters of detail may be more conveniently carried on directly between the two parties. The *Times'* correspondent at St. Petersburg is assured that the Russian Government sincerely desires a pacific solution, and is ready to agree to any arrangement by which the main object of the war—which was to ameliorate the condition of the Turkish Christians—may be accomplished, and "a very moderate compensation for sacrifices obtained." The Russian Government formulated in the Treaty of San Stefano what it considered to be the best means of attaining this object; but it is quite ready to modify this programme if good reasons for a change can be produced. "There is, however (the correspondent adds), one point on which the Cabinet of St. Petersburg will to all appearance remain firm. Whatever it may think, it cannot formally retract what it has publicly said, or accept any proposal which has the evident intention of inflicting a humiliation. If there is to be a peaceful solution of the question, the negotiations must avoid the point about the formal submission of the whole treaty to Congress." A report published in some of the Continental papers that Russia's previous attempt to induce England to mention the exact alterations to be introduced into the Treaty of San Stefano had been repeated by Austria, Italy, and Germany, is officially contradicted in the *Diritto* so far as Italy is concerned.

The Vienna *Political Correspondence* of Monday publishes a letter from London stating that the British Government does not even now consider it impossible that Russia may appreciate to the full the thorough earnestness of England's attitude. In the contrary case, England, the letter continues, would take into her own hands, and execute at her own risk, the task of rectifying the state of affairs brought about by Russia, both in the Balkan Peninsula and on the Asiatic coast of the Black Sea. The letter adds, "It is still possible, however, that England, previous to embarking upon the course just mentioned, may take a step of great importance. It is possible, namely, that England may summon a Conference to meet in London."

As our readers are aware both Prince Gortschakoff and Prince Bismarck have been ill. The former—who is said, perhaps erroneously, to have had a slight attack of typhus fever—is much better, though weakness and some symptoms of gout render him incapable of transacting any business. Prince Bismarck's health has also greatly improved. He intends to return to Berlin in about a fortnight or three weeks.

According to a St. Petersburg telegram in the *Political Correspondence* of Vienna there is some probability of Count Schouvaloff being summoned from London to temporarily take the place of Prince Gortschakoff, owing to the illness of the latter.

AUSTRIA AND BOSNIA.

The Berlin correspondent of the *Daily Telegraph* says that Austria has concluded her bargain with Russia, and purposes entering Bosnia without delay. "I am assured this resolution was definitively adopted at the State Council held on Saturday in Vienna. It has been the end and aim of the Slav and military parties in Austro-Hungary ever since the commencement of the insurrection in European Turkey, which broke out so shortly after the Emperor Franz Josef's visit to Dalmatia; and Count Andrassy endeavoured to bring it about with the consent of the Porte only three weeks ago. He met with an absolute refusal at Stamboul, and then caused official denial to be promulgated that any such proposition had been made. Subsequent arrangements with Russia have led to the adoption of the resolve to take possession of Bosnia and Herzegovina by force, regardless of Turkey's refusal, and a convenient pretext is afforded by the Mussulman rising in Roumelia, which Austria assumes to be likely to extend to provinces on her immediate frontier. This probability is to be discounted in the sense of the ultimate increment of territory by Austria, with Russia's full concurrence, and certainly no difficulties will be raised thereto by Germany."

The trustworthy correspondent of the *Times* at Vienna says that, though this scheme has been much talked of, nothing has been decided. No money has been spent, and no mobilisation of troops ordered.

It is said that Italy is making considerable warlike preparations, being disposed to dispatch an expeditionary force to Albania in the event of Austria occupying Turkish territory in Bosnia.

THE INDIAN CONTINGENT.

A telegram from Bombay of yesterday's date says:—The first detachment of the native force to be sent to Malta has sailed. A number of fresh regiments are required to hold themselves in readiness. The expedition will take stores for five months. The Begum of Bhopal has offered her whole available force for service abroad.

According to the Calcutta correspondent of the *Times*, the native Indian army is showing great delight at the prospect of being employed on active service in Europe. A telegram from Calcutta states that whole regiments have requested their officers to obtain for them the distinction of being "sent to fight the Russians." The Government are treating the troops with wise and commendable liberality with regard to their pay and outfit. Some of the German military journals doubt whether the prejudices and restrictions of caste will not seriously interfere with the value of Indian troops in Europe. Meeting these objections by anticipation, the Calcutta despatch from which we have quoted points out the vast change which has come over the native army since the Mutiny. Sikhs, Pathans, and Punjab Mussulmans—all enlisted for general service, and "to whom fighting is as the breath of their nostrils," have replaced the high-caste Bengalee, and they are shackled by few or no caste prejudices. It is reported that in addition to the force which is now commencing its voyage to Suez, the colonels of numerous regiments have received orders to have everything in readiness for immediate embarkation. The shipping arrangements comprise steamers with an aggregate tonnage of 15,579 tons, and sixteen sailing vessels of 21,146 tonnage. These latter will be towed by the steamers. Water will be provided for thirty, and coal for twenty-six days. Ships will water and coal at Suez. The Bombay dockyard is working day and night fitting ships for the troops and horses. It is reported that the commanding officers of numerous regiments have received orders to have everything in readiness for immediate embarkation.

THE BALTIC SQUADRON.

It is announced that the British Government have resolved on equipping another fleet of twenty ironclads, for service in the Baltic. On this subject the *North German Gazette* expresses an opinion that the despatch of a British fleet to that destination might render the situation immeasurably more complicated. The *Montags Revue* of Vienna publishes a letter from Berlin which says that it is hardly to be expected that a foreign fleet would make its appearance in the Baltic against the wish of Germany. England, the writer says, is the chief competitor of all rising nations; the latter do not object to harmonise their interests with those of Great Britain, but they are not disposed to sacrifice them altogether to her profit.

The *Standard* says that Portland will be the rendezvous of the ships now preparing to form the fleet for the Channel and North Sea, and to that port the coastguard and turret ships will proceed as soon as ready.

THE TURKS AND THEIR CAPITAL.

The review of the Russian troops, ordered by the Grand Duke Nicholas at San Stefano for Sunday, was countermanded, owing to orders from St. Petersburg.

Only about fifty Russian troops attended the Greek churches on Sunday. An official notification has been published by the Porte forbidding inhabitants of Constantinople to go to the Sweet Waters. The Grand Duke has now left. He is succeeded by General Todleben. There is no indication that there will be any change in the military situation by his arrival. A deputation of Mussulman inhabitants of Roumelia has waited on Mr. Layard to ask the English Government to obtain European intervention with a view to putting an end to the atrocities being committed by Bulgarians.

The Grand Duke before his departure held a review, and addressed a few words of farewell to the troops. The Austrian correspondent of the *Times* says that the return of the Grand Duke is caused by ill-health, but it is no secret that the chief object of the change is to lessen the friction

and thus to diminish the danger of a possible collision. The march of the Russian army beyond the line of demarcation to the very walls of Constantinople was connected with the Grand Duke's name, as were also the continual efforts to get into Constantinople and down to the Bosphorus; and it is believed that the wish to spare him the mortification to lead back eventually the army from Constantinople has had something to do with his recall.

The Russians have applied for permission to occupy the outer lines of Varna, but the Governor has refused. They are pressing hard for the immediate evacuation of Varna, Schumla, and Batoum. The Turks reply that it is impossible yet, as they have no transports.

The Turkish Government is said to have received information that the Mahomedan insurrection in Roumelia is extending. Another engagement has been fought, in which thirty officers were placed *hors de combat*. A *Standard* telegram says:—"According to the latest news received by the Porte, the Pomaks have inflicted heavy losses on the Russian troops in an encounter which took place on the 21st in the mountains of Rhodope. They are said to have taken three guns and several hundreds of rifles. The Russians are sending fifteen fresh battalions to repress the insurrection." The Pera correspondent of the *Daily Telegraph* states that the Greeks are aiding the Mussulmans in the disturbed districts, and that Hussein Pasha commands the insurgents. The Russians assert that the reports concerning the insurrection are exaggerated. The *Daily News* correspondent at Constantinople says that the rising had its origin in districts which have never yet been occupied by the Russian troops, and the insurgents are for the most part refugees in a destitute state. The correspondent asserts that there is no truth in the statement that the rising has been caused by the depredations of the Bulgarians.

An affray is reported to have taken place near the Da'ud Pasha Barracks, about two miles beyond the fortifications of Constantinople, between Russian and Turkish soldiers; eighty men were wounded. Russian soldiers have been prohibited from crossing the line of demarcation.

WAR PREPARATIONS.

The first contingent from this country to Malta will number 5,000 men and two batteries of artillery. These are already under orders for embarkation. As a consequence of this order a battery of artillery from Weedon will at once take charge of the first divisional reserve of ammunition for small-arms and artillery from the Royal Arsenal, and they will embark for Malta in a few days. The remainder of the reserves for an entire army corps will be handed over to three other batteries when the occasion arrives.

Orders have been issued for the immediate forming of a second army corps for active service, and Sir Alfred Horsford has been selected to the command.

The Central News Agency states that arrangements are made for despatch from England of a number of officers to act as Intelligence Staff on the first outbreak of war. These officers will be entrusted with the duty of arranging for the landing of an army, and will, in concert with the Royal Engineers, carry out the necessary surveying duties.

In view of the present critical state of affairs, the Liverpool Customs authorities, it is understood, have received instructions to exercise special vigilance in the examination of export cargoes, and considerably increased activity has prevailed amongst the officials during the past few days.

It is positively stated at the War Office that only five per cent. of militia army reserve men have not reported for duty, instead of six per cent., as originally stated.

A General Order has been issued from the Horse Guards by the Commander-in-Chief, on behalf of the Queen, expressing Her Majesty's satisfaction at the manner in which the Reserves have responded to the call now made upon them. It is added that Her Majesty is assured that her sense of satisfaction will be shared by the army and nation at large.

About 2,800 volunteers have already signified their willingness to be enrolled for active service. The London committee which is promoting this movement has, it is stated, received many encouraging promises of support.

It is stated that orders have been given to certain firms for the supply of such uniforms as the Royal Naval Reserve men would be required to wear on board Her Majesty's ships, and that the supplies will be sufficient for 10,000 men.

The Ministerial *Standard* is candid enough to admit that "the present unsettled condition of affairs is having a most distressing influence on the British shipping interest at various continental ports. At Antwerp, Rotterdam, Hamburg, and Bremen many merchants, in cases when a voyage of any length is anticipated, are refusing to consign their goods on board ships sailing under the British flag. This has been entirely occasioned by the Russian declarations of privateering."

Preparations are being made by the War Office for the immediate despatch of large quantities of shrapnel shell to the Mediterranean as a special supply for the use of the fleet on that station.

Measures are now being adopted for developing our resources for torpedo defence, as well as increasing the means for the offensive application of the weapon, and we hear from Hull that the Government has just purchased at that port some vessels which are suitable for submarine mining operations. They will be converted into torpedo-mooring lighters.

It is stated that the sudden prohibition of the exportation of military material was due to the fact that it had been ascertained that large orders had been received in this country for every description of war material for the use of the Russian armies. The orders given by Russia to German and American houses are beyond the power of the contractors to fill immediately; hence, large contracts have been offered to English and Belgian houses for such stores as the German and American manufacturers cannot at once furnish.

MISCELLANEOUS.

A telegram from Belgrade says preparations for war are being made on a large scale. All the officers and soldiers who had received furloughs have been called up. All the Servians who were abroad have been summoned to military service, and the levies must all be collected by May 12. Against those who do not obey the summons the articles of war will be strictly enforced.

The Grand Duke Nicholas has been created Field-Marshal General, and General Todleben is appointed Commander-in-Chief of the Russian Army. The Grand Duke Michael has been appointed a Field-Marshal.

The refugees number 50,000 at Adrianople, and still increase.

According to a telegram published in the *Standard*, difficulties are apprehended in the neighbourhood of Batoum. Under pressure from the Russians, the Turkish War Department has issued another order for the evacuation of the entire province of Lazistan; but around Batoum and Trebizond the peasants have armed, and declare that they will resist both Turks and Russians in defence of their lives and faith. A Reuter's telegram states that 20,000 irregular troops left in the district of Batoum refuse to lay down their arms, and that there is great mortality in the Russian armies in Asia.

According to the *Times* Berlin correspondent a number of leading German bankers were recently induced to meet at Berlin to consider the practicability of floating another Russian loan. The question was unanimously answered in the negative.

It is stated in a telegram from Constantinople that a Russian occupation of Gallipoli is no longer possible, since that point is already practically occupied by the English.

It is stated that the Russian army to the north of the Balkans consists of two corps and fourteen battalions in reserve, altogether 60,000 men. The army south of the Balkans consists of 150,000 men, composed of four corps and six divisions. There are 40,000 sick.

The Athens correspondent of the *Daily News* telegraphs that the negotiations with the insurgents in Thessaly have led to a short informal armistice. The Turks refuse, however, to recognise the insurrection, and the insurgents have no faith in their promises of kind treatment after surrender.

Intelligence from Crete reports continuous fighting at Kalyval, Malaras, and Aliciano.

THE CZAR.—A letter from Paris says:—"The Emperor is said to be very downcast. The explosion of the sentiment of which the acquittal of Vera Sassalitch is the signal, the rumours of the movement in Bulgaria, the attitude of the Roumanians, the probable policy of the Turks, and the hostility with which Europe has received the treaty of which General Ignatieff claims the paternity seem to weigh heavily on him. All these considerations, added to a need of money, which is becoming daily most pressing, lead to the supposition that Russia will abandon her unbending attitude, and will agree to a compromise which will enable her to conform to European law without wounding the national susceptibilities."

RUSSIANS AND TURKS AT CONSTANTINOPLE.—A letter from the Turkish capital says:—"The quantity of spare cash which seems to be at the disposal of individual members of the Russian army, not only officers, but also, and more especially common soldiers, has, I am told, much surprised the good people of Constantinople. The Muscovites, who come daily for a walk into the beleagured city, throw about even gold right royally, and the Islamite tradesmen, I hear, are reaping a harvest out of their conquerors—spoiling the Egyptians in very truth. It is no ordinary sight, I am told, to see a jolly old Turk supremely happy on the coach-box as he rattles hither and thither with a carriage load of drunken Russian soldiers. They have not had such good times of it in the Turkish metropolis for many a long day."

PUBLIC OPINION ON THE WAR CRISIS.

In addition to the Manchester Conference held yesterday, attended by some 1,500 delegates and the evening meeting of which was presided over by Mr. John Bright, there will shortly be a Trades Conference at Liverpool, similar to the effective meeting held in the Memorial Hall on April 17, over which Mr. Burt, M.P., presided. To-morrow a conference will be held in the Town Hall, Birmingham, to give expression to the general anxiety produced by the preparations for war in this and other countries, and to urge an early assembling of a European Congress. The circular convening the meeting says:—

> The special object is to give expression to the general anxiety to secure the early assembling of a European Congress; to protest against any policy or measures that may involve this country in war with Russia under present circumstances; and to promote a public opinion in favour of that most important and practical protocol of the Conference of Paris, in which it is recommended that, "States between which any serious misunderstanding may arise should, before appealing to arms, have recourse, as far as circumstances allow, to the good offices of a friendly Power." The conference is to be non-political and un-party, and in order to include the most varied classes of persons reflecting the solid and best and highest interests of the country, this invitation is addressed to yourself in common with large numbers of members of Parliament, justices of the peace, town councils and local boards, clergy and churchwardens, Nonconformist ministers and office-bearers of Churches, chambers of commerce of Great Britain, members of arbitration and peace associations, political associations (Conservative and Liberal), journalists, organisations of working men, women's suffrage associations, Sunday-school unions, adult Sunday-schools, Young Men's Christian Associations, and Church of England and other Temperance and Alliance societies. We have given our names as conveners, in the earnest hope that there will be a large gathering of friends of peace and arbitration; and that you will be able to attend. If needful, there will be a further meeting on Friday morning, to give practical effect to the conclusions at which the conference may arrive

The first signatary of this document is the Rev. Canon Bowlby, M.A., Rector of Saint Philip's, Birmingham, whose name is followed by those of Alderman Avery and Charles Sturge, Birmingham; Mr. Edward Shipley Ellis, chairman of the Midland Railway Company; and Mr. Henry Richard, M.P. The persons to whom the document is addressed are requested to sign their names to the two following propositions:—"I disapprove of any measures which may lead to war with Russia under present circumstances." "I much approve of any well-considered efforts to give effect to the Protocol of the Conference of Paris, recommending reference to a friendly Power before appealing to arms."

On Saturday next two anti-war conferences will be held—one in Leeds and the other in London. The Leeds Conference will consist of delegates of the district trade organisations. The London one will consist of delegates from the agricultural unions throughout the country, and will be presided over by Mr. Joseph Arch. As there are 1,400 branches connected with this union, and as each branch has been invited to send a delegate, it is not improbable that the agricultural meeting will be a significant one.

In reply to a communication sent to Mr. Gladstone, having reference to the proposed public presentation to him of a Welsh national address, recognising his weighty efforts to secure a pacific solution of the Eastern complication, the right hon. gentleman has written expressing his willingness to give audience to a number of the memorialists, but stating that he cannot undertake to break his very short recess and only chance of rest, by a journey to Carnarvon as proposed. The address is being very extensively signed in the Principality.

Mr. Bright, acknowledging the receipt of a resolution passed at the quarterly meeting of the Carnarvonshire Baptists thanking him for voting against calling out the Reserves, says it is a great satisfaction to observe how much greater is the opposition to war to-day than it has ever been at any former period. It will be a happy thing for the country, he adds, when the Christian sentiments of the nation overpower the ambition of evil-minded statesmen and the ignorant passions which they excite amongst a portion of the people.

A memorial to the Queen has been adopted by the quarterly meeting of the Society of Friends for Durham and parts of Northumberland and Yorkshire—one of the largest of the provincial divisions of the body—respectfully urging Her Majesty to promote the cause of peace by every means in her power, and at the present crisis to favour such a policy for the country as would be worthy of its high position as a professedly Christian nation.

The members of the Society of Friends in Norfolk, Cambridgeshire, and Huntingdonshire, have forwarded, through Mr. C. S. Read, M.P., a petition to the House of Commons, praying the House to be guided by a spirit of conciliation, so that the awful calamity of war may be averted. Mr. Read, in acknowledging the receipt of the document, expressed his full concurrence with its prayers and objects.

At the annual session of the Congregational Union of Scotland a resolution was adopted strongly condemnatory of the policy of the Government on the Eastern Question.

The following protest has been adopted at a meeting of Nonconformist ministers at Liverpool, and was signed by more than fifty of them:—"The undersigned Nonconformist ministers of religion in Liverpool and the neighbourhood, being deeply impressed with the gravity of the present crisis, hereby enter their earnest protest against the calling out of the reserve forces of the country, and other similar measures recently adopted by Her Majesty's Government, as being, in their judgment, unwarrantable and dangerous; and they further express their deliberate conviction that these warlike steps ought by all constitutional means to be resisted by those who are concerned for the progress of humanity, the honour of England, and the cause of Christianity."

The Monmouthshire Association of Independent Churches, at its annual session at Newport on Friday, adopted resolutions strongly condemning the policy of the Government in connection with the Eastern Question, and urging the necessity of holding the Conference. The meeting also expressed confidence in the efforts made by Mr. Gladstone in the interest of peace.

At the annual conference of the Congregational ministers of Oxfordshire and Buckinghamshire, held at Oxford, the following resolution was adopted:—"The ministers and delegates hereby express their deep sense of the gravity of the present position of our foreign affairs, and the solemn responsibility thereby resting upon Her Majesty's Government and upon the whole nation. They earnestly hope that Her Majesty's advisers will persistently seek, by all honourable means, a peaceful solution of the crisis." A similar resolution was adopted at the annual meeting of the Dorset Congregational Union.

In giving his signature to the declaration against war with Russia, Lord Dudley writes:—"Since meetings are for the moment disturbed by the senseless violence of the war party, I think this mode of bringing the public mind round to a truer view of existing circumstances should be adopted throughout the length and breadth of the land, and so induce the middle classes, whose real interests are being imperilled more and more every day, to speak out and put down the clamour for war which is raised by those who will not be called on for fighting, nor will they have to count the cost."

At a meeting of the Liberal Association for the county of Midlothian, held at Edinburgh last week, the Earl of Rosebery, who was one of the speakers, said he thought they must all see a source of danger to the liberties and prosperities of this country in the fact that we were at the present moment living at the mercy and consideration of a single man. It had never been, so far as he knew, since the days of Pitt, possible of this country to complain that it was in that position; and even if we were to approve the foreign policy of the Government, which had been distinguished, in his humble opinion, above all policies by vacillation, effeteness, and expenditure, yet he might be induced to ask, "Where is this will-o'-the-wisp leading us?" The present Parliament had not long to run, even if it ran to the end of the natural life of Parliaments, but if the Government, as it seemed possible, was urged by the "By-Jingo!" cries of the London music-halls and the metropolitan agitation, apparently composed of the same section of the community who believed in Sir Roger Tichborne, as he believed they might, and should agree to a dissolution on this great bellicose wave, we might have a dissolution much sooner than many were led to expect.—The Liberal Association of the West and South-West of Scotland have addressed a communication to Lord Beaconsfield, indicating their opinion that it is the imperative duty of Her Majesty's Government to facilitate the meeting of a European Congress with reference to the Eastern Question. They are further of opinion that should hostilities break out, the Government, apart altogether from the merits of the question between the two Powers, will be highly culpable if they have not previously exhausted every diplomatic means to avert war. They regret that such an unprecedented and momentous step as the employment in European warfare of native Indian troops, and their transport by the Suez Canal should have been taken while Parliament was still in session without its having been informed. The association fear this proceeding of the Government, together with other warlike demonstrations, may impede peaceful negotiations, and promote rather than prevent the outbreak of hostilities.

Mr. Leeman, M.P., speaking on Thursday at a banquet after the laying of the corner-stone of a building at York, said he hoped that before many days were over they might have some word that peace was to come to them. In the meantime, as one of their members, he would speak out his mind. He did not believe there ought to be war, and if war took place it would be a sin at the door of those who did not take care to prevent it. It would be a disgrace to that country and its diplomacy if they possessed not men who could settle a dispute of that kind. There was never, probably, a period in the history of this country in which a greater sin would lie at the door of statesmen than the present were that war to be brought about. As their member he should be wanting in his duty to them if he did not manfully tell them that these were his opinions. His position as their representative was his greatest honour; but he would part with that to-morrow rather than refrain from saying that any statesmen who could not settle that matter without bringing them into war should have no support of his.

Mr. Chamberlain M.P., and Mr. H. B. Sheridan, M.P., took part in a Liberal gathering at Brierley Hill last night. Mr. Chamberlain spoke at some length on the crisis, and urged that every opportunity should be taken of protesting against the war policy of the Government. It was said the Ministry did not desire war; but they were every day advancing nearer to the precipice, and could not prevent toppling over if they went much farther. Mr. Chamberlain strongly deprecated the bringing of Indian troops to Europe, and said it would teach them to conquer their conquerors.

A conference, attended by 1,500 delegates, assembled in the Free Trade Hall, Manchester, yesterday, to protest against this country going into war. Sir Thomas Bazley, M.P., and Mr. Jacob Bright, M.P., were amongst the speakers. Resolutions were adopted to the effect that the Conference condemned the policy of menace and warlike demonstration adopted by the Government, and viewed with grave alarm the introduction of Indian troops into Europe. The conference believed with Lord Derby that the state of affairs on the Continent did not justify a war, and that the Government of Lord Beaconsfield was an obstacle to peace. Copies of the resolutions are to be sent to Lords Beaconsfield, Granville, and Hartington. In the evening there was an immense public meeting, at which Mr. Bright presided, and delivered an address wherein he reviewed the policy of the Administration on the Eastern Question, and earnestly argued against the warlike tendency of the course which it had pursued.

The annual conference of the Lancashire Union of Conservative Associations was held on Saturday at Bury. In the resolutions which were adopted the meeting regretted the resignation of Lords Carnarvon and Derby, and expressed the opinion that the reasons assigned by the Foreign Secretary were insufficient to warrant the step which he took. Confidence was expressed in the Government, and the calling out of the reserves was cordially approved "as a precautionary measure rendered necessary by the lawless action of Russia." A memorial to the Queen testifying the pleasure experienced by the union in seeing that Her Majesty was taking steps "to maintain the faith of treaties, the honour of the Empire, and the freedom of Europe"; and the willingness of the members to make any sacrifices in the event of war "until the cause of peace and order in Europe was secured from lawless and reckless aggression" was also adopted. In the evening a public meeting was held, at which Mr. Hardcastle, M.P., and Mr. Walker, M.P., were the chief speakers.

The Right Hon. Gathorne Hardy, M.P., the Secretary of State for India, arrived in Bradford on Monday, and performed the ceremony of opening a new Conservative Club. The reception given to Mr. Hardy was very cordial. The right hon. gentleman arrived from the residence of his son at Low Moor, in company with Earl Wharncliffe and Mr. F. S. Powell, and at once proceeded to open the club. In addressing the members, he referred to his long connection with the neighbourhood by family and other ties, and then formally opened the club. After the ceremony, Mr. Hardy presided at an inaugural dinner, the proceedings at which were private. In the evening Mr. Hardy attended a crowded meeting at St. George's Hall and delivered an address on the Eastern Question and other topics of the day. He entered into a defence of the position assumed by Her Majesty's Government in reference to the Eastern Question, and declared, with regard to the Treaty of San Stefano, that no one, of whatever politics, could say that it contained a single element of permanent peace. He did not say that it could not be modified so as to bring about a permanent peace; but as it stood it contained within itself every element which would cause dissatisfaction, disruption of unity, and ambitious feelings which would eventually bring about a war that must either destroy Turkey or the new provinces which Russia had set up. The steps taken by the Government thus far had been merely precautionary. They had pursued undeviatingly the interests of peace. A war party and a war Ministry were, in his opinion, impossible, for no British Ministry would risk the trade and the colonies and dependencies of the country for the uncertainty of victories. Referring to the calling out of the reserves, the right hon. gentleman said that the call had been responded to in a manner which might be called a glory to the country. Whilst in former campaigns England had not been able to put more than 30,000 men early into the field, now she could send 70,000 men; and whilst the feeling in India when it became known that the native forces would be employed in the event of war was a source of peculiar gratification, he believed that England could count upon the energetic support of the whole of her colonies and dependencies. On the motion of Mr. F. S. Powell, seconded by Mr. R. Sutcliffe, a resolution expressing confidence in the Government was adopted. The meeting was also addressed by Sir William Hart-Dyke, the Conservative "whip," and the Hon. D. Plunket, M.P.

EARL RUSSELL AND THE REPEAL OF THE TEST AND CORPORATION ACTS.

(From the Contemporary Review for May.)

It is, we believe, to the *Nonconformist* that the nation is indebted (the obligation may well be called national) for the suggestion that the fiftieth anniversary of the repeal of the Test and Corporation Acts should be celebrated by some general public testimony of regard for the aged statesman who brought in the bill for the repeal. It was just after the battle of Navarino, at which the "allies"—that is to say, the English, French, and Russians, under the leadership of the British admiral, Sir Edward Codrington—blew up twenty-eight ships, being the whole fleet, of Turkey. The dial wears a different face to-day! When Lord John brought in his bill, the Duke of Wellington was Premier, and Peel, Inglis, and Huskisson opposed the measure—this last on the curious ground that to grant a crust was the way to postpone the granting of the whole loaf that was due. However, the Acts were repealed; Dissenters chosen for civic offices were no longer compelled to "qualify" by taking the Sacrament in a church, the sexton bawling out for them on the door-steps, "Now then, all you who want to qualify, come this way!"

It is very long indeed since we had in this country a Premier of the type of Lord John Russell. Does he not indeed stand quite alone in the roll of prime ministers? Perceval was a religious man, but he was stupid, and had not the least idea what civil liberty meant. On the other hand, men like Fox and Brougham knew very well what it was, but they were not religious. Lord John might have walked side by side with Cromwell or Milton. That was the type to which he belonged, and much of the courage about which Sydney Smith made his celebrated joke was founded in a serious trust quite foreign to the reverend gentleman's mind, and, in truth, exceedigly rare in itself.

In later days Mr. Gladstone is the only very considerable statesman who has shown the same serious trust in Divine Providence along with the love of freedom. But, much as he is liked, he has never attracted quite the same kind of affectionate homage as Lord John drew to himself. He is deeply admired and warmly followed, but not on wholly similar grounds. Peel was beloved because he showed himself truly educable, and ready to give up everything but conviction when once convinced. He had also the peculiar good fortune to be connected with a measure that came home, and that still comes home, powerfully to men's business and bosoms. Palmerston was popular for reasons which are familiar enough—he had a keen eye for political rights which are related to pride and pleasure; but of liberty he knew as little as he did of religion. Lord John also had plenty of the *civis Britannicus sum* feeling; but he had much more. He had neither the *physique* nor the tastes of Palmerston, and cared little for pleasures as pleasures: there was even something grim about him, while of the spirit of *camaraderie* he had perhaps as little as could well fall to the lot of so good and true a man. But the people loved him, and they still love him. There was the Vienna mission muddle, and there was the "finality" muddle; but who is not cranky at times? And Lord John was always the man to let the people know his mind. A sincerely religious man, he never, so far as we know, was ridiculed for sanctimoniousness, as Perceval was. It was plain that the great tap-root of his character was domestic virtue; he was the unfailing friend of education and law reform; and some of the greatest concessions wrung from Toryism, especially for the "relief" of Dissenters, will for ever be associated with his name. After the early death of Lord Durham, we may fairly say he stood alone in thorough political sincerity, strenuous love of liberty, and that sort of moderation which is born of principle, not of expediency. If ever statesman could say, "These hands are clean," Lord John is the man.

Briefly, the suggestion of our able contemporary will, we hope, be well carried out. There have been signs of late years that Earl Russell has mellowed and softened in some respects; there are none that his political opinions or sentiments have in any way ossified. Everybody has been pleased, and most of us have been surprised, to see him reach eighty. There are some reasons for supposing that he is more than commonly sensitive to the good opinion of those whose good opinion is worth having; and if this act of grateful and affectionate homage is maaged at once heartily and delicately, it cannot well fail to form one of the most cheering incidents of these very depressing times.

Epitome of News.

The Queen and Court arrived at Windsor from Osborne on Friday evening. Her Majesty looked remarkably well in health, it is stated, and was dressed in mourning costume.

On Sunday the Rev. W. D. Maclagan, M.A., the Bishop-Designate of Lichfield, officiated at the Private Chapel at Windsor Castle.

On Friday the Premier had an audience of the Queen at Windsor Castle, and returned to town the same evening.

The Prince of Wales arrived at Paris on Friday, and has since been busy in inspecting the British Department of the International Exhibition. On Sunday His Royal Highness gave a grand *déjeuner* at the Café de la Paix, to which all the members of the British Commission, the Duke of Sutherland, M. Epinay, the sculptor, and M. Gustave Doré were invited.

The Princess of Wales and the Crown Prince and Princess of Denmark left London on Saturday afternoon on a visit to the Queen at Windsor Castle. After the visit the royal party returned to London.

The Duke of Edinburgh has been transferred from the command of the Sultan to the Black Prince, and Captain E. H. Howard, to the Sultan, the crews of those ships being changed. The Black Prince is at Malta, and is one of the ships composing Lord John Hay's Channel squadron.

The Duchess of Edinburgh is about to return to Russia on a visit to her Imperial parents. The Duke of Edinburgh will accompany her part of the way. The Russian Princess will first visit Germany, and then proceed north.

It is announced from Berlin that the Duke of Connaught is to be betrothed to the Princess Louise, third daughter of Prince Frederick Charles of Prussia, on the 9th inst., at Darmstadt.

On Monday Her Majesty held an investiture of the Imperial Order of the Crown of India, when the following ladies were introduced to Her Majesty's presence, and invested with the badge of the Order by the Queen, assisted by Princess Helena (Princess Christian of Schleswig-Holstein) and Princess Beatrice:—The Marchioness of Salisbury, the Marchioness of Ripon, the Countess Dowager of Elgin, the Countess of Mayo, Lady Hobart, Lady

Jane Emma Baring, the Baroness Napier of Ettrick, the Baroness Lawrence, Lady Northcote, Lady Temple, Lady Denison, and Mrs. Gathorne Hardy. Each lady kissed hands on being presented.

The Crown Princess of Prussia arrived at Windsor Castle yesterday on a visit to the Queen. Her Imperial Highness is expected to stay in England about three weeks, and will be joined by the Crown Prince in about a fortnight.

Sir Julius Vogel, the Agent-General in London for New Zealand, has been instructed to send out to that colony during this year 5,000 emigrants, consisting of domestic servants and agricultural labourers.

The Earl of Derby returned to town from Knowsley, Lancashire, on Friday evening, and has since gone with the Countess to Fairhill, near Tunbridge Wells. His lordship proceeds to Paris to visit the Exhibition.

Mr. John Bright, M.P., and Mrs. Bright are spending the Easter recess at Llandudno, their favourite seaside resort.

It is reported that the order for the despatch of Indian troops to the Mediterranean was given by Mr. Hardy without the knowledge of Sir Stafford Northcote, who was much annoyed at being placed in a false position when Parliament was about to adjourn for the Easter recess.

The testimonial to Mr. Henley was on Friday delivered to the right hon. gentleman without any ceremony, at Waterperry. On receiving it he was greatly affected, and gave utterance to warm expressions of feeling towards those who, with one common sentiment, had contributed to it. Some weeks since Mr. Henley expressed a wish that the memorial should take the form of some work of usefulness for the benefit of his fellow-creatures, but the prevailing desire was to regard the plate as a tribute to the services of Mr. Henley himself, and as an heirloom in his family.

An attempt to raise the Eurydice on Saturday failed in consequence of a seven-inch hawser breaking. Further operations will be consequently delayed.

A fatal boiler explosion took place at a foundry in Hammond's-lane, Dublin, on Saturday, attended by a lamentable loss of life. Up to a late hour on Sunday night thirteen bodies had been dug out of the ruins.

Mr. O'Donnell, M.P., seems to have offended the clergy of Dungarvan. He was to have addressed his constituents there on Sunday, but it is announced that the meeting had to be adjourned "in consequence of strong disapproval of his conduct by the clergy."

On Saturday Mr. James Sharman Crawford, M.P. for County Down, died at Rademon, near Downpatrick. The deceased, a Liberal in politics, who defeated Colonel Forde (Conservative) at the last general election, was son of the well-known Mr. Sharman Crawford, who for many years advocated so strongly the cause of the Irish tenant. Mr. Crawford was sixty-six years of age.

The School Board of London have, on the application of the National Lifeboat Institution, decided to instruct all their scholars, now numbering 111,000 children, in the important directions for the restoration of the apparently drowned, the leading principles of which are founded on those of the late Dr. Marshall Hall, combined with those of Dr. H. R. Silvester, and are the result of extensive inquiries which were made by the institution some years since amongst medical bodies throughout the United Kingdom and in the colonies.

It is reported that, in consequence of the difficulties that have arisen, the Pope will not leave the Vatican during the summer.

General Trepoff, who was fired at by Vera Sassalitch, has been relieved of his functions as Prefect of St. Petersburg and of the police.

Intelligence has reached Paris from Moscow to the effect that the Nihilist propaganda in Russia is spreading; and that a secret organisation styling itself "The National Government," has issued a proclamation containing a revolutionary programme, and calling upon the Russian people to take up arms.

In consequence, it is stated, of the remonstrance made by the Consuls-General of five of the Great Powers, the Egyptian Government has paid the amounts for which judgment had been given against it in twenty cases, tried by the new judicial courts, amounting to 100,000*l*.

The Cuban insurrection does not seem to be over after all. The Spanish Government has been compelled to borrow five millions sterling, guaranteed, like the former, by the revenue of the Colonial Customs, to go towards the expenses of the island. Marshal Martinez Campos is to remain in Cuba to conduct the operations against the bands still holding out, and 8,000 men of this year's conscription will be sent over next autumn.

The New York papers contain the alleged confession of Mrs. Tilton and Mr. Ward Beecher's denial. The *Daily News* correspondent says that very little excitement has been occasioned by the revival of the Beecher scandal. "Almost everybody has made up his or her mind on one side or the other; and no change of opinion is likely to be effected by this new publication, nor is it probable that the public investigation will be resumed." Most people, the correspondent says, think that all parties to the scandal are best left in obscurity, and that there is not one of them upon whom the scandal has not left an indelible stain. "Beecher is no longer a popular leader. Tilton is no longer a prosperous man of letters. Plymouth Church is no longer a power in the land. America is trying to forget them all."

The Prince of Wales inspected on Saturday the agricultural and carriage departments of the Paris Exhibition. The court of the colony of Victoria was opened on Saturday, and in the evening Mr. Casey, the president of the Victorian Commission, gave a dinner, at which M. Teisserenc de Bort, Minister of Agriculture and Commerce, and Mr. Childers, M.P., were present. The grand cascade of the Trocadéro was tried on Sunday with complete success. A platform is being constructed, on which the Marshal and his suite will stand to-day (Wednesday), and as soon as the exhibition is declared open the water will, it is stated, rush forth almost from under the Marshal's feet. The Paris Municipality have resolved that the public buildings shall be illuminated this evening, and they invite the citizens to illuminate their houses and decorate them with flags. The Chambers will not sit, and M. Bardoux has given a holiday to the Lyceums and Colleges.

The squall that suddenly visited the Bay of Biscay on Saturday week appears to have been terribly destructive in its effects on the Spanish coast. Nearly three hundred fishing-boats and a hundred lives were lost. More than forty widows and 200 children in the town of Bermeo, of 1,800 inhabitants, are mourning this great calamity. Every exertion is being made by the local authorities to help the poor people on the coast, many of whom are left utterly penniless, and substantial aid was at once sent by the King and Queen.

Miscellaneous.

HYDROPHOBIA CURED.—A case in which hydrophobia was cured is believed to have occurred at Chelmsford. The *Lancet* says: "Of twenty-five medical men who saw the case at Dr. Nicholls's invitation, none who witnessed the early symptoms expressed any doubt regarding the nature of the disease. Dr. Nicholls's own opinion on the subject, as that of the person who had the best means of judging, and as one whose experience of hydrophobia in the past has been considerable, is entitled to great weight, and he does not consider that the nature of the affection is open to question. The case thus acquires great importance as apparently one of the rare instances of cured hydrophobia."

A CONTRAST.—Two acts of bravery in saving life were last week recorded. One from near Copenhagen, where a poor woman, the wife of a labourer, saw three children who had fallen through the ice on the lake and rushed into the water, and at the peril of her life rescued them. She has been rewarded with direct Royal recognition. She was summoned to Copenhagen from the country, a room was prepared for her in the Royal Palace, where she stayed a couple of days to see the sights of the capital, and she received from the hands of the King, in the presence of the Royal family, the medal and riband for civil acts of bravery, being the first woman in Denmark who has received this honour. The other act of equal bravery came to light a few days ago in proceedings at Lambeth Police-court, where Ann Taylor, forty-nine, married, was charged with attempting to commit suicide by jumping into the Grand Surrey Canal at Peckham. Richard Fryer, a labourer, living in Acorn-street, Peckham, was told a woman had thrown herself into the canal. He immediately jumped in after the woman, but as he could not swim he was nearly drowned, and another man had to rescue him before he could save the prisoner. Fryer had saved the lives of five persons in this way. He received ten shillings from the poor box.

UNIVERSITY OF LONDON.—The following examiners for 1878-1879 were elected at the meeting of the Senate held on Wednesday:—

Classics.—Professor F. A. Paley, M.A., and Leonard Schmitz, Esq., Ph.D., LL.D., F.R.S.E. The English Language, Literature, and History.—The Rev. Professor Brewer, M.A., and C. Knight Watson, Esq., M.A. The French Language.—The Rev. P. H. Ernest Brette, B.D., and Professor Karcher, LL.B. The German Language.—Professor Buchheim, Ph.D., and Professor Schaible, M.D., Ph.D. The Hebrew Text of the Old Testament, the Greek Text of the New Testament, the Evidences of the Christian Religion, and Scripture History.—Robert Lubbock Bensly, Esq., M.A., and Rev. William Fiddian Moulton, D.D., M.A. Logic and Psychology.—Professor W. Stanley Jevons, LL.D., M.A., F.R.S., and James Sully, Esq., M.A. Political Economy.—Herbert S. Foxwell, Esq., M.A., and Professor J. E. Thorold Rogers, M.A. Mathematics and Natural Philosophy.—Professor Henrici, Ph.D., F.R.S., and the Rev. Professor Townsend, M.A., F.R.S. Experimental Philosophy.—Professor W. G. Adams, M.A., F.R.S., and Professor A. W. Reinold, M.A. Chemistry.—Professor Debus, Ph.D., F.R.S., and W. J. Russell, Esq., Ph.D., F.R.S. Botany and Vegetable Physiology.—W. T. Thiselton Dyer, Esq., M.A., B.Sc., and Maxwell T. Masters, Esq., M.D., F.R.S. Comparative Anatomy and Zoology.—G. J. Allman, Esq., M.D., LL.D., F.R.S., and Professor E. Ray Lankester, M.A., F.R.S. Geology and Palæontology.—Professor T. Rupert Jones, F.R.S., and Thomas Oldham, Esq., LL.D., F.R.S. Jurisprudence, Roman Law, Principles of Legislation, and International Law.—Professor Edwin Charles Clark, LL.D., M.A., and Frederic Harrison, Esq., M.A. Equity and Real Property Law.—W. H. G. Bagshawe, Esq., B.A., Q.C., and Joseph Maurice Solomon, Esq., M.A. Common Law and Law and Principles of Evidence.—Arthur Charles, Esq., B.A., Q.C., and Alfred Wills, Esq., LL.B., Q.C. Constitutional History of England.—Rev. H. B. George, M.A., and Edmund Robertson, Esq., M.A. Practice of Medicine.—W. H. Dickinson, Esq., M.D., and Charles Murchison, Esq., M.D. LL.D., F.R.S. Surgery.—John Cooper Forster, Esq., M.B., and W. S. Savory, Esq., M.B., F.R.S. Anatomy.—Professor John Curnow, M.D., and Professor Redfern, M.D. Physiology.—Philip Henry Pye-Smith, Esq., M.D., and Professor J. Burdon Sanderson, M.D., F.R.S. Obstetric Medicine.—J. Hall Davis, Esq., M.D., and Professor W. S. Playfair, M.D. Materia Medica and Pharmaceutical Chemistry.—Professor E. B. Baxter, M.D., and Professor Sydney Ringer, M.D. Forensic Medicine.—Professor Ferrier, M.D., M.A., F.R.S., and Thomas Stevenson, Esq., M.D. Hygiene, Medicine in Relation to the Origin and Prevention of Diseases, and Vital Statistics.—William Farr, Esq., M.D., D.C.L., F.R.S., and John Simon, Esq. C.B., D.C.L., F.R.S. Sanitary Law and Engineering, Meteorology, and Geology.—Professor T. R. Fraser, M.D., F.R.S., and Captain Douglas Galton, C.B., F.R.S.

THE QUEEN AND THE "GREATEST WAR SONG."—For some weeks past, says the *Manchester Examiner and Times*, there has appeared in the *Era* an advertisement setting forth that Mr. Charles Williams, "the Champion Extempore Artist in the World," would sing "the Greatest War Song on Record" at four music-halls every night. That is nothing more than many other advertisements contain; but the announcement was followed by a passage much more important in its significance. There is appended to it a letter dated Buckingham Palace, which states that Lieut.-Gen. Sir T. M. Biddulph has received the Queen's commands to thank Mr. Charles Williams "for the appropriate verses contained in his letter of the 18th inst., and Her Majesty fully appreciates his motives." It is so rarely that Her Majesty deigns to say that any verses sent to her are "appropriate," and so much more rarely that the Queen commands her secretary to express her appreciation of anyone's "motives," that we have had the curiosity to procure the song, in order to see what there is in it to merit this unprecedented mark of the royal approval; and in order that our readers may have the same opportunity as ourselves of forming an opinion, we will place before them one or two of the verses. The chorus, perhaps, should come first, for that is an index to the spirit the song embodies. It is as follows:—

Said the Lion to the King, "I think you've had your fling;
It's time that I should have a word to say.
You've dragged the Turkey out, and torn him all about,
But you dare not take his body clean away.

The first verse sets forth that Turkey is in a plight "in spite of all that honest pluck could do," and after stating that "the Russian Bear's the stronger of the two," goes on as follows:—

Roumania's dirty slurs, with Servian whelps and curs,
Have helped to lame the plucky little bird;
But a voice is heard at last, quite forgotten in the past,
And the Lion stands erect to say a word.

In the next verse it is said that, though defeat has crushed the Turks far and near, "They shall not want a friend, a helping hand to lend, while the British Lion's voice can interfere." Then follows a passage which we must quote in full:—

Bruin thinks we've been asleep; but a watch we've had to keep,
Knowing well the value of his word;
Look, with many a skilful lie, how they've blinded every eye
Till the Lion's grand impatience now is heard;
For every British heart would burn to take a part
To fling the Russian lies back in their face;
And to teach them, as of old, that Britons' hearts are bold,
And would die to save the country from disgrace.

There is another verse, but we forbear from quoting more. Enough has been cited to show the nature of the "greatest war song in the world," which Her Majesty has stamped with her Royal approval, and after mature consideration—for we cannot assume that there has been carelessness on the part of so august a personage—has described as appropriate to the present conjuncture of affairs. We shall not characterise the action of Her Majesty further than to say that it is most ill-advised and unfortunate. When the Queen gives her sanction to songs which directly incite the people to war, and distinctly accuse Russia of lying, we are bound to feel that unless Her Majesty's influence with Her Ministers is much smaller than is supposed, no hopes of peace can safely be based upon the action of the Government of the country.

THE CASE OF CONSTANCE KENT.—Dr. J. C. Bucknill, in closing the second of his Lumleian lectures on "Insanity in its Legal Relations" before the Royal College of Physicians, said "It is a happy circumstance for us professionally that we have not often to give direct evidence of crime. It is painful enough to give negative evidence which is incriminating. The most remarkable case in which I have been concerned, not even excepting that of Victor Townley, was the case of Constance Kent, who murdered her young brother, and escaped detection. After an interval of several years a truly conscientious motive led her to confess, and the most painful and interesting duty fell to my lot of examining her for the purpose of ascertaining whether it would be right to enter the plea of 'not guilty on the ground of insanity.' I was compelled to advise against it, and her counsel, Mr. (now Lord) Coleridge, on reading the notes of my examination, admitted that I could not do otherwise. By her own wish, and that of her relatives, I published a letter in the *Times* describing the material facts of the crime, but to save the feelings of those who were alive at the time, I did not make known the motive, and on this account it has been that the strange potent has remained in the history of our

social life that a young girl, not insane, should have been capable of murdering her beautiful boy brother in cold blood and without motive. I think the right time has come for me to explain away this apparent monstrosity of conduct. A real and dreadful motive did exist. The girl's own mother, having become partially demented, was left by her husband to live in the seclusion of her own room, while the management of the household was taken over the heads of grown-up daughters by a high-spirited governess, who after the decease of the first Mrs. Kent, and a decent interval, became Constance Kent's stepmother. In this position she was unwise enough to make disparaging remarks about her predecessor, little dreaming, poor lady, of the fund of rage and revengeful feeling she was stirring up in the heart of her young stepdaughter. To escape from her hated presence, Constance once ran away from home, but was brought back; and after this she only thought of the most efficient manner of wreaking her vengeance. She thought of poisoning her stepmother, but that, on reflection, she felt would be no real punishment, and then it was that she determined to murder the poor lady's boy, her only child. A dreadful story this; but who can fail to pity the depths of household misery which it denotes? At her arraignment Constance Kent persisted in pleading guilty. Had the plea been 'not guilty,' it would, I suppose, have been my most painful duty to have told the Court the tragic history which I now tell to you, in the belief that it can give no pain to those concerned in it, and that it is mischievous that so great and notorious a crime should remain unexplained." It seems that Constance Kent is now undergoing penal servitude for life, to which the sentence of death passed upon her was commuted.

Gleanings.

A Cheltenham newspaper, writing of the Bank Holiday terms it "The statutory relaxation conceded to persons engaged in the financial operations of the country!"

A little boy asked a lady who made her teeth. "My Creator," she replied. "Well," said the youngster, "Dr. ——, made my ma's, and they beat your'n clean out o' sight."

The other day a hard-pressed fox leaped over the churchyard wall at Hever in Kent, and disappeared. Reynard was eventually found curled up in a corner of the pulpit, the door of which as well as of the church had been left open.

An American correspondent, who reads the reports of all the banquets, complains that so much is said about "memory of Washington," and inquires whether Washington had a better memory than anybody else, that it should be so generally remarked upon.

A good man was going over a common one Sunday and came upon some youngsters playing with marbles. "Boys," he said, "boys, do you know what day it is?" One of the imps turned to a bystander with "Here, can you tell this man what day it is? he don't know."

"Second class in grammar, stand up," said the schoolmaster. "John is. Who does John correspond with?" "I know," said the little boy at the foot, holding up his hand. "If you mean with my sister."

A New Idea for Bazaars.—At a church bazaar in Pittsburg they had a slave market. Young girls disguised with sheets were put on the block and knocked down to the highest bidders, the money going to the church treasury, and the goods never being delivered.

Mr Browning and the Chinese Ambassador.—The London correspondent of the *Leeds Mercury* is responsible for the following:—The new Chinese Ambassador in this country is a man of considerable literary ability, and perhaps one of the few diplomatists since the days of Matthew Prior (Lord Lytton alone excepted) who has achieved distinction as a poet. Shortly after his arrival in this country he expressed a wish to become acquainted with the principal English poets, and as Mr. Browning is more accessible and more a man of the world than the Poet Laureate, an arrangement was made the other day by which the two should be brought in contact with one another. After the mutual courtesies, Mr. Browning, having learnt that his excellency was also a poet, expressed a desire to know how much he had published. "Only three or four volumes," was the reply through the interpreter. "Then," said Mr. Browning, "I am a greater offender than his excellency, and unequal to him in self-restraint. What kind of poetry does his excellency write—pastoral, humorous, epic, or what?" There was a pause for a short time. At length the interpreter said that his excellency thought his poetry would be better described as the "enigmatic." "Surely," replied Mr. Browning, "there ought, then, to be the deepest sympathy between us, for that is just the criticism which is brought against my own works, and I believe it to be a just one."

Substitute for Milk.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

Throat Irritation.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, by post for 14 stamps, labelled "James Epps & Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

Holloway's Ointment and Pills.—With the changing season it is prudent for all to rectify any ailment afflicting them; but it is incumbent on the aged, suffering under ulcerations and similar debilitating causes, to have them removed, or worse consequences will follow. This Ointment is their remedy; on its powers all may confidently rely; it not simply puts their sores out of sight, but extirpates the source of mischief, extracts the corroding poison, and stimulates nature to fill up the ulcer with sound, healthy granulations that will abide through life. Under this treatment bad legs soon become sound, scorbutic skins cast off their scales, and scrofulous sores cease to annoy. Such hope for the diseased was unknown in former days.

Births, Marriages, and Deaths.

BIRTHS.

LIVENS—On April 19, at Bulman Village, Newcastle-on-Tyne, the wife of Mr. G. B. Livens, of a daughter.

MARRIAGES.

ROBINSON—PEASE—On Wednesday, April 24, at the Friends' Meeting House, Lawrence-Weston, Gloucestershire, Robert Robinson, of Darlington, to Lucy Ann, daughter of Thomas Pease, Cote Bank, Westbury-on-Trym.

PERKS—MEWBURN.—April 24, at Marlborough-road Chapel, Banbury, by the Rev. W. B. Pope, D.D., President of the Wesleyan Conference, assisted by the Rev. F. J. Jobson, D.D., and the Rev. W. Morley Punshon, LL.D, Robert William, eldest son of the late Rev. George Thomas Perks, M.A., to Edith, youngest daughter of William Mewburn, Esq., of Wykham Park, Banbury.

RIDDICK—GALLOWAY.—April 25, at Chorlton-road Congregational Church, Manchester, by the Rev. J. A. Macfadyen, M.A., Robert Falkner, only son of the late John Riddick, to Elizabeth, only daughter of John Galloway, Coldstream House, Old Trafford, Manchester.

KIBBLE—KIDD.—April 25, at the Congregational Church, Edmonton, John Baxter Kibble, Esq., of the Brewery Upper Thames-street, London, to Jane Innes, eldest daughter of the late David Smith Kidd, Esq., of The Woodlands, Edmonton.

GODDARD—VICCARS.—April 25, J. Wallis Goddard, of Stoneygate, Leicester, to Nellie Viccars, of Craven House, Princess-road, Leicester.

DEATHS.

MAY.—April 18, at his residence, 37, Somerset-street, Kingsdon, Bristol, Rev. Robert Emes May, for many years Congregational minister at Clevedon, Somerset, and previously at Stanstead, in Essex, aged 81 years.

THOMPSON—April 20, at Leeds, Annie Erskine Lorraine, wife of George Thompson, Esq., formerly M.P. for the Tower Hamlets, aged 70.

COOPER—April 20, at his residence, 4, Eton-grove, Dacre-park, Lee, the Rev. Peter Cooper, Wesleyan Minister, aged 74, and the 47th year of his ministry.

DIVERS—April 21, at Horley, Surrey, John Divers, aged 61.

EDWARDS—April 24, at Calne, after a short illness, the Rev. Edwin Edwards, minister of the Free Church, aged 47 years.

WEBB.—April 30, at Kenley, Surrey, widow of the late John M. Webb, of Southwark, in her 71st year.

Violet Ink.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

Perfection.—Mrs. S. A. Allen's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. Allen *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. Allen's Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Advertisements.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

To Ministers, Deacons, Church Committees, School Managers, and others.—Iron Church and Fittings for Sale, with possession.

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THE CHRISTIAN SIGNAL. An Evangelical Newspaper for all the Churches. One Penny Weekly.

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HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY. "DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louisen Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

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WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

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CONGREGATIONAL UNION of ENGLAND and WALES.

FORTY-EIGHTH ANNUAL MEETING.

Chairman—Rev. J. BALDWIN BROWN, B.A.

The FORTY-EIGHTH ANNUAL MEETING of the UNION will be held on the 6th, 7th, and 10th days of MAY.

MONDAY, 6TH MAY.

The Annual Business Meeting will be held in the Memorial Hall.

The Report for the year will be submitted for adoption, and the Chairman, Committee, and Officers for the ensuing year elected.

The Chair will be taken at 6.30 p.m. Tea will be provided at 5.30 p.m.

TUESDAY, 7TH MAY.

The Assembly meet in Union Chapel, Islington, at 9.30 a.m., when, after a Devotional Service,

1. The Chairman will deliver the Inaugural Address.
2. The following resolution will be moved by the Rev. E. Mellor, D.D., and seconded by the Rev. C. Wilson, M.A.:—
   1. That in view of the uneasiness produced in the Churches of the Congregational Order by the proceedings of the recent Conference at Leicester on the terms of Religious Communion, the Assembly feels called upon to reaffirm, that the primary object of the Congregational Union is, according to the terms of its own constitution, to uphold and extend Evangelical Religion.
   2. That the Assembly appeals to the history of the Congregational Churches generally, as evidence that Congregationalists have always regarded the acceptance of the Facts and Doctrines of the Evangelical Faith revealed in the Holy Scriptures of the Old and New Testaments as an essential condition of Religious Communion in Congregational Churches; and that among these have always been included the Incarnation, the Atoning Sacrifice of the Lord Jesus Christ, His Resurrection, His Ascension and Mediatorial Reign, and the work of the Holy Spirit in the renewal of men.
   3. That the Congregational Union was established on the basis of these Facts and Doctrines is, in the judgment of the Assembly, made evident by the Declaration of Faith and Order adopted at the Annual Meeting in 1833; and the Assembly believes that the Churches represented in the Union hold these Facts and Doctrines in their integrity to this day.

Notice has been given by the Rev. Dr. Parker of the following Amendment on the above:—

That whilst this Assembly views hopefully every honourable effort to extend the terms of personal religious communion, it is of opinion that theological and co-operative fellowship as between Christian Churches and any of their organised forms can be made complete and useful only by the acceptance of a common doctrinal basis, and therefore the Assembly solemnly re-affirms its adhesion to those Evangelical doctrines which the Congregational Union has maintained throughout the whole period of its existence.

3. A Resolution on the Eastern Question.
4. A Resolution referring to the Jubilee of the Abolition of the Test and Corporation Acts.

FRIDAY, MAY 10.

The Assembly will meet in the Memorial Hall at Ten a.m. After Devotional Service there will be the following Business:—

1. To receive a Petition from Christian Ladies on the subject of Temperance, to be presented by J. Abbiss, Esq.
2. To receive a statement regarding the Memorial Hall, by Geo. F. White, Esq., J.P.
3. A Paper on Home Reunion, by the Rev. W. Clarkson, B.A., Salisbury.
4. A Paper on the question whether better arrangements cannot be made, through the County Associations or otherwise, for the certifying of ministers, and their introduction to vacant churches, by the Rev. H. T. Robjohns, Hull.

Such other Business will be taken as may be introduced through the Committee of Reference.

ALEXANDER HANNAY, Secretary.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

MAY MEETINGS, 1878.

President—EDWARD BAINES, Esq., Leeds.
Treasurer—SAMUEL MORLEY, Esq., M.P., London.

The ANNUAL MEETING of MEMBERS at the MEMORIAL HALL, Farringdon-street, on MONDAY EVENING, MAY 6th, at Eight o'clock; the President in the Chair.

The FOURTH ANNUAL MEETING will be held at the LECTURE HALL, UNION CHAPEL, Islington, (Rev Dr. Allon's,) on TUESDAY EVENING, MAY 7th, at Seven o'clock. W. Crosfield, Jun., Esq., of Liverpool, in the Chair. Speakers—B. W. Richardson, M.A., M.D., LL.D., F.R.S.; Edward Baines, Esq.; Revs. Hugh P. Hughes, B.A., E. S. Prout, M.A., J. S. Russell, M.A., &c., &c.

G. M. MURPHY, C. J. TARRING, M.A. } Hon. Secs.

Your attendance is earnestly requested.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

The ANNUAL MEETING of the Supporters of the Society will be held on WEDNESDAY EVENING, the 8th MAY, at the METROPOLITAN TABERNACLE.

Sir WILFRID LAWSON, Bart., M.P., will preside, and Goldwin Smith, Esq., M.A., S. D. Waddy, Esq., M.P., Dr. R. Smyth, M.P., Henry Richard, Esq., M.P., B. Whitworth, Esq., M.P., the Rev. R. M. Woods, of Whittington, Salop, the Rev. S. Pearson, M.A., of Liverpool, J. Dick Peddie, Esq., of Edinburgh, and George Howell, Esq., Carvell Williams, Esq., and the Rev. William Cuff, of London, will attend.

Door open at 6.15. Admission by Tickets till 6.45, and afterwards without Tickets. Commence at Seven.

Tickets may be had at 2, Serjeants'-inn, Fleet-street, E.C.; Passmore and Alabaster, and Elliot Stock, Paternoster-row; Mr. Gooch, 55, King William-street, City; Mr. Blackshaw, Metropolitan Tabernacle; and Mr. Buckmaster, 46, Newington Butts.

COLONIAL MISSIONARY SOCIETY.

The FORTY-SECOND ANNUAL MEETING will be held in the MEMORIAL HALL, Farringdon-street, London, on THURSDAY, MAY 9, 1878. The chair will be taken at Half-past Six p.m., by

JAMES SPICER, Esq., J.P. (Treasurer).

Addresses will be delivered by the Revs J. G. Rogers, B.A. (Clapham), Henry Simon (Westminster), Alex. Mackennal, B.A. (Bowdon), Morgan Williams, B.A. (late of Petersham, Sydney, N.S.W.), J. T. Warlow Davies, M.A. (late of Auckland, New Zealand), and F. Allport, Esq.

W. S. H. FIELDEN, Secretary.

RELIGIOUS COMMUNION.

A PUBLIC MEETING for the Promotion of Religious Communion amongst those who differ in Theological Opinions will be held in the CANNON STREET HOTEL, on TUESDAY EVENING, MAY 7, 1878. Chair to be taken at Seven o'clock. Papers will be read on "A Larger Comprehension the Remedy for the Decay of Theology," by the Rev. P. T. FORSYTH, M.A.; and on "The Unity of the Faith," by the Rev. W. MIALL. Messrs. Clodd, Harvey, Picton, Wilks, and other gentlemen will take part in the meeting.

A DEVOTIONAL MEETING will be held on WEDNESDAY EVENING, MAY 8, at 7.30, in the ST. THOMAS'S SQUARE CHAPEL, Mare-street, Hackney.

The Rev. JOHN RODGERS, M.A. (Vicar of Charterhouse, and Vice-Chairman of the London School Board), will preside. Short addresses will be given by the Revs. C. Beard, B.A., S. A. Tipple, and W. C. Walters.

HOME MISSIONARY SOCIETY.

The FIFTY-NINTH ANNUAL MEETING of the HOME MISSIONARY SOCIETY will be held in the MEMORIAL HALL, Farringdon-street, on TUESDAY EVENING next, MAY 7. SAMUEL MORLEY, Esq., M.P., Treasurer of the Society, will take the chair at Seven o'clock.

The Right Hon. the Earl of Shaftesbury; the Rev. W. Cuthbertson, B.A., of Bishops Stortford; the Rev. Dr. Edmond, of Highbury New Park; the Rev. Samuel Hebditch, of Clapton Park; and the Rev. C. H. Spurgeon, of the Metropolitan Tabernacle, have engaged to take part in the proceedings.

J. H. WILSON, Secretary.

IRISH EVANGELICAL SOCIETY.

The SIXTY-FOURTH ANNUAL MEETING of the IRISH EVANGELICAL SOCIETY will be held in the MEMORIAL HALL, Farringdon-street, on WEDNESDAY EVENING next, MAY 8, 1878.

The Chair will be taken by Sir CHARLES REED, the President, at Seven o'clock.

The Rev. Dr. A. Morton Brown, of Cheltenham; Rev. Dr. A. McAuslane, Finsbury Chapel; Rev. Dr. David McEwan Presbyterian Church, Clapham; Rev. John White, Belfast and other gentlemen have engaged to take part in the proceedings.

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Total		15,004		£375,100

The Fourth Issue of 4,000 is in course of allotment at £3 per share premium, 3,004 of which have already been allotted. Estates purchased, 107. Purchase-money, £437,058 10s. Revenue net yielded by Estates, nearly 8 per cent.

Current rate of interest on shares, Five and a-Half per Cent.

As the next Balance Sheet will show no Establishment Expenses carried forward, and a large Reserve Fund, it is highly probable that the Company will pay interest at the rate of SIX per cent. per annum to the shareholders from March 31 last. The Fifth Issue will be offered at such a premium as may protect, in the opinion of the Board, the interests of existing shareholders.

For full information apply to

W. H. BASDEN, Secretary,

Of whom may be obtained an explanatory pamphlet, entitled, "Five Minutes' Talk about the Company," Opinions of the Press, Prospectuses, and Share Application Forms.

April 26, 1878.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

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With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

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A Pamphlet, with full particulars, may be had on application.

FRANCIS RAVENSCROFT, Manager.

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MESSRS. JAY, being in direct communication with the manufacturers of the goods they supply, save their customers all intermediate profits, and sell goods by the piece at wholesale prices.

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MESSRS. JAY have a staff of Assistants specially engaged to wait upon ladies at their homes, either in town or country, to submit goods for inspection, all of which are marked in plain figures, and sold at the same price as if purchased at the warehouse in Regent-street.

IMPROVED JANUS CORD.—Ladies who at this season of the year wear black habitually, will find JANUS CORD, at 1½ guineas the full-dress length, one of the most economical and best fabrics manufactured for dresses.

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THE LONDON GENERAL MOURNING WAREHOUSE,

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EXCELSIOR GAS BATH, £5 10s. 0d., Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, S.W.

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SPRING MEDICINE,

KAYE'S WORSDELL'S PILLS.

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PIANOS, HARMONIUMS, & ORGANS

Are supplied at Special Prices for Cash (saving from 25 to 50 per cent.).

Tone, Touch, and Style—Beautiful.

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At wholesale prices (for cash). Pianofortes, 7 octaves compass, 18 guineas; American Organs, full compass, 10 guineas; Harmoniums, 3 stops, 6 guineas. All in elegant Walnut Cases. Warranted best make. Write for Illustrated Price Lists and Testimonials to G. LINSTEAD, Manager,

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TIDMAN'S SEA SALT should be used in every Nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade-mark.

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MIDLAND RAILWAY.

New Service of Trains between St. Pancras, Kentish Town, and Earl's Court (*via* Acton and Hammersmith), affording direct communication between the Mansion House, Westminster, Kensington, and the Midland Counties, North of England, and Scotland.

On and after WEDNESDAY, MAY 1, the Midland Railway Company will run a new Service of Trains, affording direct communication to and from the undermentioned Stations and the Main Line system of the Midland Railway:—Acton, Turnham Green, Gunnersbury, Kew Gardens, Richmond, Shaftesbury-road, Hammersmith, West Kensington, Earl's Court, Brompton (Gloucester-road), South Kensington, Sloane-square, Victoria (District Railway), St. James's Park, Westminster, Charing Cross, Temple, Blackfriars, Mansion House.

Passengers will be booked through between all the above-mentioned stations and the principal stations on the Main Line, as well as locally between the stations enumerated and St. Pancras, Kentish Town, and other Midland suburban stations. For particulars of Train Service see the Company's Time-tables for May.

JAMES ALLPORT, General Manager.

Derby, April, 1878.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases, instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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These well-known family medicines have had a continually increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchiti Pulmonary Consumption, Rheumatism, Gout, Scrofula General Debility, and all Diseases of the Nervous System whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists

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The Medical Profession for over Forty Years have approved of this pure solution as the best remedy for

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and as the safest Aperient for Delicate Constitutions, Ladies Children, and Infants.

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The GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

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It Cures Old Sores,
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Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

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IS THE BEST FOR THE

TOILET, NURSERY, AND SHAVING.

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CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

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CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

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Prevents the need of aperients.
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The price places it within the reach of all.
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A NEW LABEL,

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"ARCHIMEDEAN" LAWN MOWER "is the quickest, most simple, and most efficient Mower ever used."—Gardeners' Chronicle.

"ARCHIMEDEAN" LAWN MOWER is especially adapted for Cutting Slopes, Steep Embankments, under Shrubs, and close up to Trees, &c.

"ARCHIMEDEAN" LAWN MOWER. PRICES FROM TWENTY-FIVE SHILLINGS. Delivered carriage free to all stations. Illustrated catalogue and Testimonials post free on application.

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CROSSE & BLACKWELL, Purveyors to the Queen, SOHO SQUARE, LONDON, guarantee the purity of all articles of their manufacture.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

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CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sours.

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VOL. XXXIX.—NEW SERIES, No. 1693. LONDON: WEDNESDAY, MAY 1, 1878. GRATIS.

THE BAPTIST ANNUAL MEETINGS.

(From our own Correspondent.)

The Baptist anniversary meetings commenced on Thursday morning, April 25, with a devotional service held in the Mission House, at which Dr. Stock, of Salendine Nook, near Huddersfield, presided. There was a good attendance, and the spirit of the meeting was most earnest. In the evening the annual meeting of the Baptist Building Fund was held in the same place under the presidency of E. Mouncey, Esq., of Liverpool. There was a fairly large gathering, but what struck me as almost being better than numbers was the business standing and ability of the gentlemen present, which was all that anyone could wish. It may be necessary to explain to some of our readers that this is exclusively a society which lends money without interest for the building, enlargement, and improvement of chapels. And in doing this it renders a most important service to the denomination and the Christian Church at large. Many a bold and successful enterprise in the way of chapel building has become practicable only by the aid of this society. There are hundreds of Baptist churches in the country which most gratefully cherish the remembrance of the generous and helpful aid of the Baptist Building Society—a feeling which found frequent and earnest expression on Thursday evening. The principal part of the work of the society is done by Messrs. James Benham, the treasurer, Mr. A. Bowser, the secretary, and Mr. Samuel Watson, the solicitor, and to their generous and unstinted services the success of the society is mainly due. It has, I believe, a capital of somewhere about 30,000*l.* and this is lent out in sums of from 100*l.* to 500*l.* repaid in annual instalments of ten per cent.; thus saving interest and making the repayments easy. The report and the speaking at the Thursday's meeting were of a gratifying character. Much very important work had been done during the year, and without ostentation or expense. The impression made on my mind was that this is a healthy, vigorous organisation, teaching in a most practicable form "Self-help." The principal speakers at the meeting were the Chairman and the Revs. J. Bloomfield and F. Trestrail, the latter of whom was as buoyant, fresh, and interesting as ever. Mr. Trestrail seems as if he never would grow old. Long may he retain a spirit and manner which impart interest and effect to all he says! One may sincerely express the hope that the efforts of those who are actively carrying on the work of the society will be continued in the same earnest and wise course they are now following.

On Friday evening, Dr. Landels preached a sermon in the City Temple on behalf of the Home and Irish Mission, taking as his text the words, "And when He beheld the city He wept over it." He said that this act of Our Lord indicated His view of man's moral condition, and taught us how we as Christians should feel and act towards our fellow men. The sermon, as is always the case with Dr. Landels' productions, was of a clear, vigorous, practical character. There were in it passages of great power, eminently calculated to arouse Christian people to a more tender concern for the spiritual welfare of their fellow-men.

The first sitting of the Baptist Union took place on Monday morning at Bloomsbury Chapel, where there was a large gathering. Amongst those present I noticed Drs. Maclaren, Landels, S. G. Green, and Thomas; the Revs. J. Aldis, C. M. Birrell, J. P. Chown, R. Glover, George Gould, C. Williams, C. Bailhache, D. Jones, B.A., R. H. Marten, S. A. Tipple; Sir Robert Lush, and Messrs. W. Willis, Q.C., S. R. Pattison, D. Weymouth, J. M'Ilvaine, Howard Bowser, &c., &c. Devotional exercises were conducted for the first half-hour by the retiring president, the Rev. J. T. Brown, of Northampton, prayer being offered by the Revs. J. Bloomfield, of Gloucester, J. Drew, of Margate, F. Trestrail, and W. Woods, of Nottingham. The Chairman, in a very hearty manner, introduced the Rev. H. Stowell Brown, the president for the year, who nominated the Rev. G. A. Humphreys, B.A., of Wellington, Somerset, as minute secretary to the session. The Rev. Charles Williams, in a most earnest and appropriate manner, moved, and Mr. S. R. Pattison, seconded a vote of thanks to the retiring president. This was carried most heartily. Mr. Brown, of Northampton, is a man of such genial spirit, and so ready at all times to render service to his brethren and the churches, that his presidency of the Union was gladly welcomed as a fitting tribute to one who has combined, in a remarkable degree, faithfulness to his own section of the Church with the greatest catholicity of spirit. It would be unfair not to mention that the last two presidents (Dr. Landels and Mr. Brown) have had unusually hard work thrown upon them in connection with getting funds for the annuity scheme. Though that work has been done *con amore*, it has been of the most trying and exhaustive character. Nor is all over yet; and it is to be hoped that Mr. Stowell Brown, with his shrewd good sense and great power, will continue this service, so as to ensure that the Annuity Fund shall be adequate to meet the necessities of the case. When this is accomplished, the denomination will be able to feel that an urgent want has been generously met—thanks to the self-sacrificing labours of Dr. Landels, Revs. C. Williams, J. T. Brown, S. H. Booth, Sir Morton Peto, and others. The report of the committee of the Union, which was read by the secretary, Mr. Booth, was of a cheering character, recording a considerable addition to the membership of the Baptist churches during the past year.

The CHAIRMAN then delivered his inaugural address—his subject being "Ministerial Apprenticeship," which he described "as a term of years in which a youth is taught to apprehend the mystery of the business which he is afterwards to follow, and by means of which he is to make his way in the world," and he referred to the paper read at the autumnal meeting of the Congregational Union by Principal Newth on "Annual Curacies," as an indication that the subject was exciting interest. I need not attempt any summary of Mr. Brown's address, as you will doubtless give some report of it. He put the arguments in favour of the scheme with conciseness and force, and fairly stated the objections that might be urged against it. The subject is one of great importance, but the weakness of the President's scheme is as to its practicability. It may be fairly asked—How many Baptist churches are there which can provide salaries for two ministers? I am afraid that a digit would almost express the number. Yet the address was appropriate, and will prove useful, even if it does not lead to a general adoption of the plan of ministerial apprenticeship. Mr. Brown is not given to mere speculation, nor to deal with subjects which are unpractical, and, perhaps, with his wide and keen observation he may see many weighty reasons for ventilating this question. The address was evidently appreciated by the ministers and delegates present, and it may be hoped that tangible results will ere long appear. It is customary at the spring sessions of the Union to appoint a vice-president, who succeeds to the chair in the following year. The Rev. George Gould, of Norwich, was appointed to this office. No more fitting man could be selected if regard be had to power of intellect, wide and accurate knowledge, weight of character, and fidelity to principle. With two such men as Mr. Stowell as president, and Mr. Gould as vice-president, the Union ought within the next two years to make a decided advance in carrying out some of the many purposes which urgently demand attention from the denomination. It has been a noble work to originate the annuity scheme, and to form the Pastors' Augmentation Fund, but other objects claim attention. Every denomination beside the Baptists has schools for ministers' sons, and schools in which an advanced education is given. Why should Baptists be unprovided with these educational institutions? If such existed, candidates for the ministry would possess higher attainments, and the tutors in theological colleges would have easier work. I venture to throw out this hint. There was an adjourned sitting of the Union on Monday evening in the mission-house (from which reporters were excluded), at which proposed amendments on the annuity scheme were discussed at great length. As the debate was not of general interest it is not necessary to give any details.

On Tuesday morning a sermon was preached in Bloomsbury Chapel on behalf of the Foreign Missions by Rev. Samuel Coley, M.A., of Headingley Wesleyan College, from the text—"Our Father which art in heaven." In a discourse full of beautiful and touching illustrations, Mr. Coley brought out the varied teaching of these words of our Lord. I had often heard of Mr. Coley's singular power in lighting up his subject by the use of illustrations, and was delighted with the quiet pathos and power which he has at command. More than once in the course of the sermon I was very forcibly reminded of the late Charles Vince, whose ability in that line remains, as far as my knowledge goes, unequalled. Mr. Coley in his discourse related, with genial sarcasm and humour, a conversation he had in the train coming up to London with a clergyman of the Church of England, who was about to preach on behalf of the Jews, but who was astonished and staggered that Mr. Coley could venture so far in his charity as to preach for the Baptists. One could not wish for this bigoted Episcopalian any severer chastisement than that he should have been present to hear Mr. Coley's genial but withering condemnation. Let us hope that Mr. Coley, with his shrewd good sense, was able to trace this miserable exclusiveness to its origin—the State-Church spirit.

Yesterday afternoon the members' meeting in connection with the Foreign Mission was held, and was largely attended. It was one of the most cheering gatherings of the kind I have ever known. For one thing the largest income *ever* received was reported; for another, the expenditure of the year was more than met by the income; and for a third, it was reported that by appropriating some 3,000*l.* from the 10,000*l.* legacy reserve which was on hand, the society begins this year entirely free from debt. These facts came upon the meeting as a most welcome surprise, for the fear was entertained, even till the middle of March, that there would be a large balance against the society on the year. Considering the widespread commercial depression which has prevailed, it certainly is very wonderful and gratifying that the income is so large. The announcement of these facts was received with great satisfaction, and altogether the tone of the members' meeting was of the most cheering character.

THE BAPTIST UNION.

On Monday morning the annual session of the Baptist Union of Great Britain and Ireland commenced at Bloomsbury Chapel, where a devotional service was held under the direction of the retiring president, the Rev. J. T. BROWN, of Northampton, who stated that the time had now come for him to put off the harness. Last year he was under great fear; now he spoke with a light heart, as he had simply to introduce the president. It gave him great pleasure to introduce his successor, as he had known him long, and was sure that he would fill the office with credit to himself and with benefit to them. The change would not be a very violent one—they would still have a president of the name of Brown. The Rev. HUGH STOWELL BROWN, of Liverpool, who was received with cheers, briefly acknowledged the kindness of his friends, and called on the Rev. Charles Williams, of Accrington, to move a vote of thanks to the late chairman, which he did—first expressing his delight at finding, as a Lancashire man, the Rev. Stowell Brown, of Liverpool, in the chair. As to the late president, much of their success was due to his kindness and sagacity. He had been elected to that post for his great services extending over thirty years. They never had a more useful member of their committees than Mr. Brown. There was no one more worthy the title of bishop. In all his county of Northampton there was no one more beloved. The resolution was seconded by Mr. J. R. Pattison, and carried unanimously—especial stress in passing it having been laid by the president on Mr. Brown's service to the cause of foreign missions. In feeling terms the retiring president acknowledged the kindness and forbearance of his friends.

The Baptist Union of Scotland then put in an appearance in the person of Mr. M'Ilvaine, the secretary, and Mr. Bowser, the treasurer, and were warmly received by the president and the assembly. Mr. M'ILVAINE bore testimony to the cordial feeling of the Scotch Baptists, and the beneficial effects of the visit Mr. Brown had produced in Scotland. He was glad to say that in Scotland the Baptist Home Mission was as successful as ever. Their Union had existed only nine years. It was found to answer the same ends as those sought by the Union here. Their aim was fivefold, and they had to a certain extent succeeded, especially in the forming new churches and in assisting young men to prepare for the work of the ministry. They were in a minority as Baptists in Scotland, and their difficulty was that they had to meet with a learned Presbyterian ministry, and the worst of it was that as soon as they got an able man, one who could vie with the Presbyterians, he was laid of by the English Baptists. (Laughter.)

THE REPORT.

The Rev. SAMUEL BOOTH, the secretary, then read the report, which stated that the changes made last year in the secretariat involved a large increase in the expenditure, which was sanctioned by a resolution at the autumnal session at Newport. With a view to the more important duties the Union proposed to assume, as also to relieve the Annuity and Augmentation Funds of their share of the expenses of management, the committee was directed to raise the annual income, if necessary, to 1,000*l.* The estimate for the current year was set down at 850*l.* The actual outlay has been 813*l.* 5*s.* 10*d.* They began the year with a deficit of 147*l.*, and closed it with a balance in hand of 17*l.* 2*s.* 7*d.* But this result is not alone due to those sources of income on which our ordinary expenditure must depend. Although the increase of the ordinary income has been nearly 75 per cent. on the income of last year, the increase of expenditure has been in excess of last year by 105 per cent. That is to say, the income from ordinary sources has increased from 385*l.* to 665*l.*, but the expenditure has increased from 395*l.* to 813*l.* The amount required still falls short of the minimum of expenditure by 200*l.* a year; an expenditure

which must continue to increase if the duties imposed by the Union are to be efficiently discharged. The committee refer with great pleasure to the response to their appeal, which has been so generous on the part of so many churches and personal members, and to the liberality which contributed towards the deficit of last year, leaving a balance of 80*l.* towards the current expenditure of this year. They also refer with pleasure to the fact that while only 667 churches subscribed last year, 774 have sent contributions this year; but there are yet 400 or 500 churches in nominal connection with the Union which give nothing towards its funds. They send in their returns, they acknowledge in a measure the influence of the Union, and they claim its services—in honour they should share responsibility in the expense of its management. As regarded statistics they could speak hopefully. No doubt centres of influence are changing in cities and towns; but other centres are forming. Rapid intercommunication tends to disintegrate some churches only to crystallise others around some distant point of rest. To meet such changes, suburban churches have arisen, or are rising in all great places: London, Birmingham, Bristol, Bradford, Liverpool, Plymouth, and the like. Without comparing in detail the statistics of this with those of former years, we may observe they show an increase in all important particulars. But our statistics are not as accurate as we could wish they were. There is a growing conscience about them, but it is far from perfection. Plans are under discussion to make and keep our facts and figures—not to use too severe an epithet—less inaccurate. Sittings seem to be elastic. Names have a tendency to linger on church books while successive generations of ordinary people have changed their place. But the chief element of uncertainty and disturbance arises from classes of churches which owe no allegiance to us, or it may be to any other authority; but this must be so, unless the Handbook represent, not the so-called Baptists, but the churches of the Baptist Union of England and Wales. But there is enough to justify the statement that there is an increase in our denomination year by year, not in the ratio of the increase of the population, but advancing towards that ratio. Take for instance the increased provision of chapel accommodation, which tells in this direction. The number of sittings provided in new chapels, and in the enlargement of old chapels, is probably not fewer than 20,000. These have cost some £200,000. Of course only a proportion of this amount has been paid off. The liberality of our churches has increased. Notwithstanding the depression of trade, and the fearful uncertainty which has hung like a pall over the heart of the nation, the gifts to our various religious and philanthropic societies has exceeded last year's contributions by many thousand pounds. Although the tables do not show any large aggregate increase in the number of church members for the year, there is no doubt that, with more accurate statistical returns in past years, we should find, not an actual increase on the total number reported—that probably would be less—but a large relative increase. Two new associations have been formed, one in Surrey and Middlesex, the other in Cambridgeshire, which contemplate home mission work as their proper work. The tables show that we have a membership in our churches of 270,000, with 1,825 pastors, 3,381 evangelists, and 370,000 Sunday-scholars. These are evidences of vitality, which, as we find them associated with growing unity of action and a more Christlike spirit, we should be unwise to depreciate, and ungracious to overlook. Reference was made to the special committee on Home Missions, but the matter was still under discussion. Amidst great cheers the secretary said it had been the duty of the Vigilance Sub-Committee to watch the action of the Government in respect to the lamentable state of affairs in the East of Europe. By resolutions and by petitions the committee and the churches of the Union have protested against the policy which has attempted to lull suspicions at home, but which has by overt acts driven this country to the very edge of war. We claim the right to have protested. We are not wise after the event when we say that England ought to have stood forth to liberate the nations so long trodden down by the oppressor—thus creating the strongest barrier against the aggression which our Government so deeply dreads. War! what have we Nonconformists to gain by such a war? Will it educate our children? Will it crowd our sanctuaries? Will it work out for us the problem of Free Churches in a Free State? Will it humanise society, and make men think more highly of the Gospel? Will it not embitter nations against us, whose elevation we should have sought as our arm? Will it not put back the index of moral progress, as if this generation had not lived? We have, therefore, protested. British interests! Have interests equalling these been threatened? At this moment we are in danger of war, and at the opening of the Session we propose once more to protest. Speaking of deceased pastors and others, the report stated that such names as Barnett and Gough, and Wills, in this country, and Ellis and Smith as missionaries, are those of servants who bore faithfully the burden and heat of the day, and who are not forgotten now their day's work is done. But the scroll of non-ministerial brethren who have stood high in the estimation of the churches who have passed away in a good old age, falling like corn fully ripe, or in the strength of their manhood; their sun going down ere it was noon—is full indeed. Such men as Keynes, of Salisbury; Adams and Popham, of Plymouth; Sherring, of Bristol; Haydon, of Portsmouth; and Aked, beloved of the churches of the north, will not soon be forgotten." A call was made on others to rise up and take their places, and the report ended in an appeal to them as a denomination to put forth their full strength for evangelistic effort.

The adoption of the report was proposed by the Rev. Mr. HELLER, seconded by the Rev. EDMUND MEDLEY, and carried unanimously.

THE PRESIDENT'S ADDRESS.

The Rev. H. STOWELL BROWN, the new President, then went up into the pulpit amid much applause, and delivered his inaugural address. He said that the subject he proposed to deal with was "Ministerial Apprenticeship"—a subject which under another name had been discussed by Principal Newth in his excellent paper on "Annual Curacies," read at the last autumnal meeting of the Congregational Union. He remarked that the preparation for the ministry at college was only part of the student's training. There were many things which could not there be learnt. Something akin to ministerial apprenticeship was to be found in the apostolic age. The great Apostle of the Gentiles appears to have had with him almost always one or more Christian brethren, young men whom he called his fellow-labourers and his sons in the faith, and whom he sent hither and thither on a variety of errands to the churches. And Paul writes to Timothy, certifying that he had served his apprenticeship and served it well. The same thing prevailed in most modern churches—in the Church of England, where curates were employed, and in the various Methodist churches, where the younger men served for a time under the direction of their elders. According to Professor Newth, the Congregationalists and Baptists stood alone in the non-observance of any such practice. As a rule, Baptist ministers went at once from college, and some from no college, into a pastorate, and were suddenly placed in positions of great responsibility, not as subalterns, but as chiefs. This was not the course in ordinary business, to which people were first trained in a subordinate capacity. But it was said none of these churches chose their ministers without first asking God's guidance in prayer. He did not undervalue prayer for such an object, but it might be prayer, not that God would send them His man but that he would accept theirs. In asking for daily bread, they had to think and work as well as pray. It was said their present system was fairly successful. He thought the success was considerable and indeed wonderful. It said much for the character and ability of their young ministers, and more for the patient endurance of their churches, that there was any success at all where so little was done to ensure it. But probably their ministers who had done well under the existing state of things would have done better if they had served a short apprenticeship to their calling. The young pastor learns, but at the cost of the unfortunate people, and there was no reason for satisfaction at the results:—

> The very frequent moving of our ministers to and fro is no sign of success. In many cases the meaning of such changes is that a mistake has been made by the minister, by the church, or by both, and that neither knew the other well enough when the pastoral relationship was formed. Happily, the marriage can be dissolved without much difficulty; though this is not always the case; but it had been better if some man or men of sense had forbidden the banns and required a longer period of courtship, that it might be seen whether the gentleman were an honest fellow or a mere adventurer, and whether between him and the lady there were "compatibility of temper." A former and much-honoured President of this Union said, in one of his excellent addresses, that we raise, "not only efficient pastors, but a regiment partly composed of incompetents, who are always wanting change, because they never find the sphere just suited to their talents, and partly of hangers-on, who, while they may think themselves capable of filling the highest place, are ready to scramble into any place that offers." This witness is true. In the statistics of our "Handbook" there is a column which refers to the ministers of the churches, and is headed with the words "When settled." Now the "when settled" too often means—when unsettled. For in many a case the settlement at B is the result of unsettlement at A, and the settlement at E the result of successive unsettlements in A, B, C, and D; and if this minister, confessing himself a pilgrim and a stranger upon earth, live long enough, he may one day be found spending his last days at Z, nor need he attain to a patriarchal age in order to do that. The "when settled" column in our "Handbook" discovers a degree of unrest which shows that the settlements of our ministers are far from satisfactory. Do not these frequent changes arise, in some measure, from the fact that not a few good men who enter our ministry are not qualified to make their ministries successful, partly because of their not having had the early practical training which an apprenticeship would have given them?

At all events, he thought the necessary experience might be gained at less cost both to ministers and churches. Some of their churches could afford to invite a student from college to learn and labour with and under the pastor for one or two years. But most of them could not do so. He thought they might be grouped together for that object, and some of them might disband altogether, and their members unite with a church that had promise of success. In many a small town the existence of two, three, or four struggling Baptist churches, instead of one with some power in it, was a folly, a weakness, and in some cases a scandal; and if a number of little churches, three or four, situated within as many miles of one another in a thinly-peopled district, were to agree to have one minister, with one or two youthful apprentices, it would be in every way a great advantage. As to the independence of which they were so proud, and which so often meant dependence upon some charitable society, surely three or four churches welded into one would be quite as independent when united as they were when standing apart. The adoption of some form of the apprenticeship system would, he thought, be good for the young minister. He would sometimes be a hearer as well as a preacher, and by having half the Sunday free might learn from the pastor some good lessons in the work of preaching. He would find more time for reading and thinking, and need not be continually attending meetings, which were too many for both pastors and churches. Then the counsels of the pastor ought to be of some value, and he would thus learn by degrees the various departments of his calling. If it should eventually appear that he could not fill a pastorate with credit, comfort, and usefulness, he could quietly withdraw, and betake himself to some other occupation. Thus the apprenticeship system would make inevitable failures less injurious on all sides. The plan would also, he thought, be advantageous to pastors, who would do their work better through being relieved of part of it. Much of their work had to be done far too hurriedly, and not a few of them were often obliged to preach or to deliver something called an address, when they were utterly wearied in mind and body. It would be good for the pastor sometimes to hear the apprentice. Old ministers, as well as young, sometimes needed to have their conceit taken out of them; and the pastor and his apprentice would, to their great and mutual benefit, take the conceit out of one another. If the apprentice were the right man in the right place, the pastor would be spared the sorrow of seeing the church and congregation dwindling under the ministry of his declining years. The fresh mind and fresh life brought to the work would sustain it and put new force into it. Then the arrangement would be good for the churches. They would have a supply when the pastor was absent, and the apprentice would be likely to become a favourite with the younger members of the congregation, to be of great service in the Sunday-school, and by his aid pastoral visitation could be carried out much more thoroughly. By this means also they could increase their preaching stations, where the young minister would be a valuable fellow worker with the lay brethren. It would be good for the church to hear more than one man preach. Probably the apprentice and the younger portion of the church would devise and undertake new kinds of Christian work, such as an elderly minister, deep in the ruts of his own old-fashioned ways, might approve of, certainly, but might have neither the inclination nor the power to engage in. It would also be for the safety and comfort of the church if, when through age, infirmity, or death, the pastor's services failed, it had in its apprentice a young man who could just at once step into his shoes. He thought the system he advocated, if largely taken up, would do much towards furnishing a supply of trained, tried, and able ministers. He feared that not only ignorant and weak, but also bad men found their way into the ministry. Were they doing their best to prevent such scandals? He thought the intrusion of such creatures would be much more difficult if the entrance to the ministry were by the door of apprenticeship. Then there were not a few of their honoured brethren, men of wisdom, experience, and influence, who could render excellent service to the churches if, in some measure, set free from the constant demands of a sole and unaided pastorate:—

> We are not Prelatists, and have no desire to give prelatical authority to any class of ministers; but we are Episcopalians, and might, with advantage, so far extend our episcopal action as to encourage some kindly oversight of many churches on the part of our ablest overseers. And there are men among us whose high character and long service have won the confidence and esteem of the whole denomination, and who, if more at liberty to help the weaker churches and to plead for denominational objects, would be gladly welcomed in all parts of the land; and they could put heart into many a desponding brother, strengthen many a feeble cause, restore peace and order where there had been strife and confusion, and add not a little to the interest felt in our denominational institutions and to the funds required for their support. We are not making the best of such wisdom, experience, and influence as exist in our ministry as long as the men most distinguished by such qualities are compelled to minister each to his own church, instead of being largely at the service of all the churches.

Mr. Brown went on to refer to the difficulties that beset the carrying out of the apprenticeship plan, and briefly to discuss them. With regard to the cost, that it might be a very false economy to let this stand in the way if a could be overcome, as in many churches it could be, with a little wise and generous effort. With regard to the unwillingness of small churches to be grouped together, such churches might possibly be taught to see that such grouping would be for their good, that union was strength, and that strength was independence. With regard to faction in the Church the fear of it implied in their churches a state of mind which he hoped did not in any large measure exist. With regard to the fair adjustment and division of the work, the common sense and good temper which all Christians ought to possess should arrange that satisfactorily. With regard to jealousies between the elder and the younger minister, that, he thought, would be very rare, and where they did arise might stir up each to do his best, lest the other should leave him behind. As to the failure of the method, that if there

were instances of failure, there were also instances of success, and most things failed until repeated trial had improved them. With regard to the alleged unwillingness of their students to fall in with such arrangements, that if such unwillingness really existed, the frank and full discussion of the subject might remove it, and bring them to see that an apprenticeship of one or two years would be likely to make them abler workmen. In conclusion, the speaker said that since he had become a pastor church work had greatly altered, and he himself felt the want of an apprentice. Church work now calls for a greater diversity of gifts, and he hoped the tendency showed a greater extension and variety of Christian undertakings. This, he thought, proved that Christianity was renewing its youth. But this renewal of strength and activity called for more and more workmen, tried, and proved, and afforded a fine scope for an assistant ministry; and such a ministry was more wanted now than it was in former times.* (Cheers.)

The Rev. CHARLES SPURGEON moved the appointment of the Rev. G. Gould, of Norwich, as vice-president, remarking it was a clear gain to a church when they had a man who could remain with a church so many years. Mr. Gould was a good Nonconformist, and an out-and-out Baptist, as he wished they all were, and a true bishop of Norwich. In seconding the resolution, the Rev. J. P. CHOWN bore testimony to the esteem in which Mr. Gould was held in East Anglia. He had a perfect intimacy with the theological questions of the day, and those bearing on them. Mr. GOULD, in reply, stated that he accepted the post with unaffected diffidence.

The SECRETARY, in the absence of the Treasurer, then read the abstract of the treasurer's account, from which it appeared there was a balance in hand of 317*l.* 2s. 7d.

On the motion of Mr. BACON, John Sands, Esq., was elected treasurer for the ensuing year.

Dr. LANDELS moved a vote of thanks to the Rev. Samuel Booth for his services as secretary. Dr. PRICE, in seconding the resolution, thanked the Union for the 100*l.* sent to him for the relief of the distressed in Wales. The vote having been acknowledged, Mr. BOOTH said he was willing to resume office on two conditions—first, that he had the sympathy of his friends; and secondly, that the Union had work to do which he felt to be worth doing. The meeting then adjourned.

THE WESLEYAN ANNIVERSARIES.

The anniversary breakfast meeting in connection with the Wesleyan Missionary Society was held on Saturday at the City Terminus Hotel. More than 500 guests sat down to the breakfast. At the meeting subsequently held, Mr. J. F. Stead, of Southport, presided, and was supported by Mr. Alderman M'Arthur, M.P., Mr. Alex. M'Arthur, M.P., Sir Francis Lycett, the Rev. Dr. Pope, the Rev. Dr. Morley Punshon; delegates from Liverpool, Manchester, Bacup, and Burslem; and several missionaries. The Rev. E. E. Jenkins read an abstract of the report, which stated that the past year would be memorable in India for the most destructive famine ever known. The munificent generosity of England in sending half-a-million to the relief of the distressed would bear precious fruit. The Missionary Societies sent no less than 15,000*l.* to help their brothers and sisters in their great distress. The Rev. Dr. Punshon followed with an announcement that the society's income this year would certainly fall short of last year's by less than 1,000*l.*, possibly by less than 500*l.* On the other hand, an excess of 20,000*l.* in the expenditure would have to be met by a special effort. The Rev. Dr. Lyth, of Nottingham, gave an account of missionary work in Germany, where they now had 100 ministers and 100,000 hearers. With regard to ecclesiastical matters, the Pope had, during that time, taken his diploma of infallibility, but had forgotten that of immortality, and he had left all his honours to his successor. Speaking of the spiritual condition of Germany, he said that the battle of Ultramontanism would have to be fought out in that country, and not in England. The Rev. M. Randles presented a glowing picture of the good time coming foretold in the Bible, and dwelt hopefully on the signs of the times as eminently favourable to the realisation of the prospect. The Rev. A. Fentiman, missionary from Calcutta, in concluding an account from the society's Indian Missions, said it was computed that, at the present rate of missionary progress, there would be a million Christians in the peninsula by the end of the present century, 11 000,000 by the middle of the next century, and 138,000,000 at its close. Alderman M'Arthur, M.P., moved the vote of thanks to the chairman, which, having been put by the President of the Conference, was carried by acclamation. A liberal collection was made in the course of the meeting. A special meeting for prayer, to implore the Divine blessing on the operations of the society, was held in the evening, in the Morning Chapel, City-road.

On Sunday sermons were preached in more than one hundred places of public worship in the first and second London districts on behalf of the Wesleyan Missionary Society.

The annual meeting of the Wesleyan Missionary Society was held at Exeter Hall on Monday morning, and there was a very large attendance. Mr. W. Mewburn, of Banbury, occupied the chair. Among those present were the Rev. Dr. Pope, President of the Conference, the Hon. and Rev. E. V. Bligh, M.A., the Rev. Canon Fleming, the Rev. A. McAulay, ex-President of the Conference, Sir Francis Lycett, Mr. S. D. Waddy, Q.C., M.P., Mr. Alderman M'Arthur, M.P., Mr. Alexander M'Arthur, M.P., and the Rev. Drs. F. J. Jobson, J. H. James, W. M. Punshon, J. Lyth, J. H. Rigg, and J. Lowry. The Chairman having made a few opening remarks, the Rev. Dr. Punshon, before presenting the report, read a telegram just to hand from Palermo conveying the devout wishes of the Methodists of that city for the success of the anniversary. From the abstract of the report read, which began with the society's oldest mission, the Irish, it appeared that it now employs thirty-eight agents in that country, having 3,519 members in communion. In France a new departure was contemplated at the coming Conference, and the Rev. W. Gibson, B.A., has been appointed to reorganise the work. Spain, with the Balearic Isles, Portugal, and Italy were next glanced at. The Portuguese ex-priest, Senhor Diaz, has been lately engaged at his native place, about fifty miles from Oporto, with great success, and the Wesleyan chapel recently opened at Rome had become a focus of evangelisation. An interesting account of the German missions closed the European section of the report. In India the late terrible famine had thrown hundreds of children on the care of their missionaries, and orphanages had been provided for them. In addition to large Methodist contributions to the Mansion House Fund, the society had been intrusted with nearly 15,000*l.* for the relief of sufferers from the famine. The committee had granted 250*l.* a year for three years for the purpose of founding a Zenana Mission in Calcutta. Passing to Africa, the report mentioned the great losses of property and life, as well as the interruption of missionary work, which had been caused by the Kaffir war, but it was added that in no case had any of the natives at the society's stations joined in the revolt. Australasia and Canada were no longer under its tutelage, and even maintained missionary organisations of their own. From a general summary of the society's work it appeared that there were now 632 principal stations, called circuits, occupied by the society in various parts of the world; 6 343 chapels and other preaching places; 878 ministers and assistant missionaries, including supernumeraries; 5 905 other paid agents; 25,007 unpaid agents; 143,346 full and accredited church members; 19,892 on trial for church membership; and 216,673 scholars. The statement of accounts presented a grand total of receipts amounting to 146,000*l.* which was but 217*l.* short of last year's. The total expenditure was 159,079*l.*, leaving a deficiency of more than 13,000*l.* It was deemed necessary, however, that an addition of at least 20,000*l.* a year should be made to the income to maintain with efficiency on the present scale the operations of the society. The President of the Conference, in moving the adoption of the report, expressed the conviction that the cultivation of the missionary spirit was bound up with the perfection of our Christianity. He urged the importance of raising the society's income to 200,000*l.* a year. The Hon. and Rev. E. V. Bligh seconded the motion, which was carried. Speeches were also delivered by the Revs. Josiah Pearson, J. Ernest Clapham, Henry Hind (West Indies) Silvester Whitehead (China) and others. Resolutions were passed expressing satisfaction that the income of the society had been well sustained at home and abroad, notwithstanding the depressed state of trade, and the large amount contributed to the sufferers by the famine in India; urging the meeting to use its best endeavours to provide the necessary means to employ, without embarrassment to the finances of the society, labourers at the openings for missionary enterprise on the continent of Europe, in the Transvaal, on the Gambia, and in Central Africa; in the aboriginal districts of India; in China, Japan, and other parts of the world; and conveying thanks to the chairman and others who had taken an active part in the work of the society.

OPEN-AIR MISSIONS.

The twenty-fifth anniversary meeting of this society was held on Monday night in the hall of the Academy of Music, Tenterden-street, Hanover-square, Sir John Kennaway, M.P., taking the chair. An interesting account of the origin and growth of the Open-Air Mission in London was read by Mr. John Macgregor (Rob Roy), the honorary secretary, who took occasion to speak of the growing good-feeling of the police authorities towards the mission preachers, though the precise conditions under which open-air preaching could be carried on were not yet satisfactorily settled. Special services in French had been held in Soho, and the travelling secretary had opened various missions abroad. The report for the past year, read by the secretary, showed that altogether over 537,000 publications had been circulated by the society. The list of members had increased from 200 to 344, the badge of membership being given only after careful examination of the candidates' qualifications. There were now 142 stations occupied by members of the society at regular times for preaching the Gospel, and the number of such stations would, it was expected, be increased during the summer. The success of the lectures on reading and speaking delivered to preachers by the Rev. Alexander D'Orsey, Lecturer on Preaching at King's College, in the Strand, had been remarkable, the accommodation provided at first having been insufficient for the large number who wished to attend, and many had since been continuing these studies privately. The financial report was favourable, the receipts for the year having been larger than during any corresponding period; but the committee, feeling the importance of the work to be done and the vastness of the field in which they had to labour, appealed urgently to their friends and to the public for further help. On Sunday next, May 5, the cause of open-air preaching would be advocated from 183 metropolitan pulpits. The balance-sheet showed donations 568*l.*, subscriptions 328*l.*, collections 62*l.*, a legacy of 180*l.*, and other sums amounting to 1,206*l.* The Rev. Thomas Champness then addressed the meeting on the work of the mission, and the Rev. Alexander J. D. Orsey gave some practical hints to the preachers on the training and management of the voice in open-air speaking.

NATIONAL TEMPERANCE LEAGUE.

The annual meeting of this society was held on Friday evening in Exeter Hall. Mr. George Williams presided, supported by the Bishop of Gloucester, the Hon. W. Collins, the Lord Provost of Glasgow, Mr. A. M. Sullivan, M.P., Mr. H. N. Bemrose, Mayor of Derby, the Rev. Dr. R. Maguire, Mr. Robert Rae, secretary, &c. The report, an abstract of which was read by the secretary, referred to the temperance history of the year as having been marked by many indications of continued and enduring progress. Public sentiment, as represented by the Press, and through numerous representative assemblies of a national or sectional character, was believed to be undergoing a remarkable change, and the once despised remedy of total abstinence was undoubtedly rising in public favour. Medical men, Christian teachers, statesmen, literary men, railway managers, and many in highly influential quarters, were testifying that they can discharge their onerous duties with greater ease when they abstain from alcohol. The great "social difficulty" which prevented so many from joining their ranks had been practically solved by the Lord Provost of Glasgow and at least half-a-dozen English mayors, who are daily fulfilling the social obligations attaching to their high official positions without giving any countenance whatever to the drinking customs which have hitherto been regarded as an essential element of civic hospitality. The interest taken in the temperance cause by those who are practically engaged in superintending the education of the young had been greatly extended and developed during the past year. Reference was made to the introduction of temperance teaching into the ordinary curriculum of public elementary schools. The "Temperance Lesson Book," prepared by Dr. Richardson, had received at once the unhesitating sanction of the School Board for London, and provincial school boards, both in England and Scotland, had followed London in this respect. It was stated that the temperance movement is making remarkable progress in the medical profession, and the appointment last year of a Committee of the House of Commons to inquire into the prevalence of habits of intemperance and into the manner in which these habits have been affected by recent legislation and other causes, was regarded as a significant proof of the widespread interest now felt in the temperance question. The Select Committee was ably presided over by his Grace the Duke of Westminster, who afforded every encouragement and facility to witnesses who had important facts to communicate, and the committee of the League had the privilege, through their chairman, Mr. J. Taylor, of placing before the Select Committee a comprehensive statement of the principles and operations of the society. The temperance work both in the Army and Navy was still attended with a fair measure of success. The latest returns from India showed that the Soldiers' Total Abstinence Association, under the superintendence of the Rev. J. G. Brigson, who had now a membership of 9,746 men, besides 918 women and children, and it was worthy of note that the Government of India had sanctioned a grant of 150 rupees per month in support of the society. The committee felt greatly indebted to Miss Weston for her painstaking efforts to sustain and extend the promising temperance work now forming so remarkable a feature in the social life of the Royal Navy. The Bands of Hope established on the training-ships Arethusa, Chichester, and Exmouth were flourishing, and the Greenwich-road hospital schools had enrolled 4,278 members during their seven years' history. The total income of the year had been 4,562*l.* 15s. 7d., including 3,469*l.* 16s. 6d. in subscriptions and donations, being 750*l.* more than in any preceding year. In conclusion, the report stated that arrangements had been made with Mr. J. B. Gough for the delivery of a series of orations in London and the larger provincial towns in September and October next. The Chairman, referring to the great and acknowledged evil of intemperance, said that recent statistics had shown that there were 600,000 drunkards in the United Kingdom and that on an average 60,000 went annually to premature graves. The Bishop of Gloucester congratulated the meeting upon the great advance which the temperance cause had made even within the last year or two. So remarkable had this been that it had attracted the notice of those not generally favourable to the movement. The Lord Provost of Glasgow, Mr. W. Collins, expressed the pleasure it afforded him to see the clergy of the Church of England coming so vigorously to the front, and that the churches generally were awakening to a sense of their duty and trying to remove this stumblingblock to the nation's true greatness and prosperity. A vote of thanks to the chairman closed the proceedings.

* Mr. Brown's address is, we understand, published in a separate form by Messrs. Yates and Alexander, Chancery-lane.

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Extract from the "Times," 4th April, 1878:—

"There is perhaps no charitable institution in London more deserving of public support than the London Hospital."

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